INJURIES
AND
ABUSES

GODFREY

1674

1660

VARIOUS INJURIES & ABUSES IN Chymical and Galenical PHYSICK:

Committed both by

Physicians & Apothecaries,

DETECTED.

For the benefit of such who, being Conscientious and Studious in Physick, aim chiefly at the welfare of the Sick.

By Robert Godfrey, *Med. Londinensis.*

Antimonium quamdiu vomitum aut sedes movet, & Mercurius revivificari potest; venena sunt, nec boni viri Remedia.

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TO THE READER.

READER,

Shall not go about to perſwade thee, that this my Diſcourſe ſaw the Preſs through the importunity of Friends, and that it was onely Pen'd for my own private uſe; ſeeing I at firſt deſigned it for publick view; and to detect Abuſes in Phyſick; ſeeing that inſtead of

being perſwaded to it, I was rather diſſwaded from it, leſt I by writing too tartly might offend ſome. To do which, after ſerious perpenſion, I was eaſily inclin'd, knowing it to be a weighty Matter to appear in Publick, eſpecially with a Phyſical Diſcourſe. Beſides, I oftimes reflected on my years, and was thereby [illegible] *btily diſheartned, for all the many* [illegible] *antages I had in a faithful Tutor, knowing that ſuch a Diſcourſe rather became ſome* Gray-headed *Phyſician, than one ſo young as my ſelf. And for that cauſe I aſſur. thee I would willingly have declin'd it, could I have had peace in ſo doing.*

For though I knew I had wrote nothing diſſentaneous with Truth, yet I ſuſpected I might incur the anger of ſome ſelfiſh Phyſicians, *as alſo of ſome incurious* Apothecaries, *whoſe own Conſciences would tell them I wrote the Truth, and that they were ſuch I ſpoke of,* Selfiſh Phyſicians, *I ſay, and* Careleſs Apothecaries: *For I believe*

To the Reader.

believe there is not any Learned True-hearted *and* Conscientious Physician, *whether* Chymical *or* Galenical, *nor any* Industrious Ingenious Apothecary *can in the least be offended at this Discourse. But if any are, I care not, seeing a* Publick Good *ought to be preferred before their* Private Gain, *and that I have content in what I have done; seeing also whilst I detect* Injuries *in Print, I mention not the Persons offending; and that*

——Licuit semperque licebit
Parcere Personis, dicere de vitiis.

It hath been lawful, and will alwayes be,
To speak of Vice, but let the Name go free.

Are any therefore displeased? 'Tis a sign I have toucht them to the quick: But such should rather be displeased with themselves for being no wiser before, than

to

to do things worthy of ſharp reproof; and to be ſo fooliſh now as to ſhew, by applying things to themſelves, that they are the Perſons deciphered, or at leaſtwiſe ſuch. However, toucht or not toucht, I regard it not; and may well be allowed to find fault, ſeeing my moſt dear Father (I being young) was kill'd, Secundum Artem, *through the deceit of the Phyſician and Apothecary, by taking a Preventive Purge: And ſeeing that I my ſelf alſo in my younger years, had my Vitals ſo much weakned by their poiſonous and debilitating Methods, that I believe, as long as I live, I ſhall fair the worſe for it: But if they will not allow me to find fault,* I *am reſolved to do it whether they will or no, whilſt mens Lives and Healths are ſo little ſet by, and that Money is the only thing ſought after, whilſt 'tis little minded what Medicines are given for Relief to the Sick, ſo Money can be gotten by giving them; and ſo that if they die, we can but lay the blame on the Diſeaſe, and pretend we walkt according to*

Art

To the Reader:

Art and Method: And whilst Sincerity and Charity are no Ingredients in Physick, and to act the good Samaritans *part is out of fashion.*

As to the study of Physick, I *will assure you 'twas not my juvenile Design, nor did I enter on it till about seven years since, in the twentieth year of my Age. When coming to be intimately acquainted with a true-hearted* Chymical Physician, *and having been from my Youth a great lover of Art and Science, I, for diversion-sake, whilst I Tabled in the Doctor's House, and had his* Physical Library *at command, addicted my mind to the study of it: Hoping thereby onely to acquire so much knowledg in Medicine, as to keep me from being kill'd, as my Father had been by a* Poysonous Dose: *and to preserve my own health for the future, which had been formerly much impaired by* bad Remedies.

Thus I proceeded, and before many years were past, my Fancy and Genius was

was wholly inclin'd to it, nor was there any Art or Science under the Sun *which I so much fancied as* Medicine: *though sometimes when my* Physical Studies *had brought a wearisomeness, I now and then, for some years together, studied* Astrology; *but finding it a conjectural Art, and a thing that broke my peace, I wholly declin'd it. Then with the greater eagerness I fell on the study of* Chymistry, *nor regard I my Moneys; so that I, who always hated Botchery, might have real Art: But spent hundreds of pounds* Sterling *to that end; which once attained, I hoped in my mind I might be profitable in my Generation, and benefit the miserable Sick.*

But when after several years were past thus in study, I seriously considered the danger of working with such Physical Tools, *or such Medicines as Books (the which are for the most part a Mass of Transcriptions, and things taken upon trust from one another) could afford me; forasmuch as many of those* Recipe-Medicines,

To the Reader.

dicines, not only through their Earthy, *and sometimes* Poysonous *Qualities, do more harm than good; but also through the confusedness of their Composition. I say, when I seriously considered this, I was afraid to attempt, being very loth to turn Experimenter; and as the* Phrase *has it,*

Ludere cum corio humano.

I was also more frightned from it, by the untimely death of my Father, and by observing the Errors *of* Physicians. *I then thought upon* Helmont, *and believed he wrote not so sharply for nothing, as also that* Medicine (*as he said*) *was abused. Which made me, having been hurt by* Physick, *know the better how to pitty the Sick, and avoid all means of hurting them.*

But at length the Almighty *favouring, and my good Friend dearly loving me: He confer'd his whole Knowledg in* Pharmacy *on me, and the result of above twenty*

twenty years diligent ſearch in Chymiſtry : *Nor was I wholly ungrateful.*

So that then being not the verieſt Botcher in Medicine, *and having the liberty daily to diſcourſe with the* Doctor, *and the advantage to raiſe various Objections, and have them anſwered: I by diligent obſervance, by Operating, and by ſtudying for ſeveral years, not ſluggiſhly, having gain'd the knowledg of ſome Injuries in* Phyſick ;

Reader, *for thy benefit (my* Tutor *being deceaſed) I have thought it fit to make them publick. If thou ſhalt ask whether or no I am or ever was a Member of the Univerſity,* (for that is a thing carries a great face with it) *I ſhall tell thee, Yes : But moreover aſſure thee, I was more happy than to ſpend years there about* Genus *and* Species, *and ſuch unprofitable Notions and Arts, that could not at laſt teach me how to cure a cut Finger radically, much leſs a violent* Diſeaſe.

To the Reader.

eaſe. *Yet truly I exceedingly honour them, as they are* Schools *of* Learning, *and could wiſh they did not mind Words more than Things.*

And prethee, Reader, *don't ever the more undervalue this Diſcourſe, becauſe thou findeſt it neither dedicated to ſome* Great Man, *nor yet ſet off with flattering Verſes in commendation of me and my Work. The laſt I diſeſteem, becauſe though ſome ingenious* Phyſical Tracts *at a chance comes forth with ſome, and deſerve them, yet almoſt every Maſs of* Collections, *or Bundle of* Inſignificancies, *have them to perſwade the Reader to buy it. I am therefore reſolv'd to have mine come ſimple and naked, that if thou likeſt it ſo, thou mayeſt buy it; if otherwiſe, let it alone.*

Nor did I not Dedicate *it through want of thoſe to whom I might have tendred it, or thoſe who would willingly have*

have accepted on't: But that which made me not do it, was an unwillingness to sooth and flatter any Man, and to follow the custom of ascribing all Vertues to One scarce acquainted with them. For I am somewhat of an humour differing from the generality, in that whilst they ascribe all Vertues to a Rich Man, I am prone to ascribe all Riches to a Vertuous Man: And to account him that is Wealthy and Vertuous, (for some such there are) to be rich in a two-fold measure. However to the most Vertuous of them, without Your most humble Servant Sir *in the close of it, I should have tendred an unacceptable Gift: And therefore did not Dedicate, whilst I savouring more of a Rustick than a Courtier, could never yet frame my mouth to such* artificial Speeches.

Besides, if I had dedicated it to the most Noble and Wealthy, *he could not have preserv'd it from the censures of the*

To the Reader.

the meaneſt Peaſant, *much leſs from thoſe of the Ingenious; whilſt every one has the priviledg to ſpeak his mind in his Chimney-Corner, and to cenſure and diſpraiſe what he pleaſe. So that with or without a Dedication, I ſhall be counted and call'd a Fool, if I have writ like one, or have written what is prejudicial to Mankind. But if I have writ what's not diſagreeing with* Verity, *nor detrimental to Humane Society, and the* Nation, *I ſhall be commended by the Impartial and Honeſt; which thing is as much as I expect*; Knowing that it is impoſſible to pleaſe all men; *And that what the* Father of Lights *does not bleſs and defend, will be but as* Chaff, *and will fade in ſpight of the greateſt of Patrons. Alſo that he which builds on ought but the chief Corner-Stone, will come to confuſion at laſt.*

Therefore, Reader, *without a Complement, or calling thee Courteous or Kind,*

To the Reader.

I desire thee thorowly to view what I have written, and if thou art benefited by it, give thanks to the Almighty, and thou wilt please thy Friend,

Robert Godfrey.

Various

VARIOUS INJURIES AND ABUSES, IN BOTH Chymical & Galenical *Physick*, detected.

TO hear the groans of the *Sick* unsuccesfully lying under cure from ill-applyed and oftentimes worse-prepared *Remedies*, might, & undoubtedly would, considering the daily growth of *Diseases*, have excited the *Studious* in *Physick*; to a more curious pursuit, after such *Ver-*

tuous Medicines, whose Piercing and Innocent Livelinesse might extinguish the Venomous Characters of *Diseases*: and without any Additional Weaknings of *Nature* by poysonous *Medicines* and *Phlebotomy*: have radically not cloakatively *cured* the *Sick*, had not too great belief in the Doctrines of *Galen*, an unwillingness in many to be Wise beyond the *Antients*, with too much adhering to *Sloth*, like the Tares in the Parable, spoiled their good intents. But this happening in the time of Ignorance is scarce worthy of note, if with it we compare the Stubbornness and incuriousness of some in this Generation, who oppose the breakings forth of fresh advantages in *Medicine*, whilst the poverty of the *Galenick* method is discovered; Some using and pleading for *Venomous Purges*, *Vomits*, &c. Taking a dirty besome to sweep a dirty house; and others using and defending *Blood-letting*, notwithstanding manifest, frequent, and Safe *cures* are daily done without it, yea more safely and certainly than with it.

The first of which, were not *Diseases* themselves, especially if they be of somewhat long continuance, in a manner poysonous and Fermentive, and therefore to be withstood by *Alexipharmick* not Poysonous *Remedies*, would be somewhat pardonable: and so would the second, were not the *Blood* the nourisher, and enlivener of the whole Body; and by consequence

uence of the Stomach the prime preparer of ourishments. For doubtless, as *Anatomists* con-ss, the Various Arteries and Veins which it has, re bestowed on it, to nourish it, and that it may eap some of the fruit of its own Labour, after he subservient Digestions have fully maturated . Which thing considered: how hurtful is hlebotomy that takes away the Blood which ives vigour to the Stomach?

And if the Blood is grown bad through a eakness in the *Ventricle*, and Scorbutick impu-ty introduc'd; think you ever to remove it rough renewed Weaknings, and taking away om the Stomach part of that Blood which en-gorates, enlivens, and nourisheth it? Which u do when ever you breath a vein, seeing hilst it runs out or soon after, through the loods circulation, all parts are co-sharers in e loss. Therefore is *Phlebotomy* the direct way make the Blood worse instead of taking away e Scorbutick impurity of it; because the Sto-ach being debilitated through a loss of that rimson-juice will be more disabled for the fu-re: whereby through weakness a worse Chyle ing made, a worse nourishment will be sent rough the *Venæ Lacteæ* to the Blood, and the ole Fabrick of the body more impair'd. There-re for a *Physician*, under pretence of relieving *ature*, to rob her of her prime Treasury and rce, instead of fortifying her with *Medicines*;

is as equally ridiculous, as if one pretending to defend a Country already invaded, should take away from them a great part of their Ammunition, and Weapons.

To declare which more amply I will venture to Tautologize, and tell you 'tis unfit to take away the Blood, unless better can be put in its place. Which can no waies be rationally expected, because from a loss of that lively juice, a weakness (*as I said before*) is confer'd on the Stomach's, and other digestions, all parts being nourisht therewith. But we ought rather to consider the cause of its impurity: to wit, whether it had its Original from the Air being so, or from any precedeing Digestions of the body caus'd by an *Ill diet*, overmuch *Study*, *Grief*, or *Anxious* thoughtfulness *&c.* If from the first, to wit, impure air, whereby a forreign Ferment is bestowed on the blood and Stomach too: what good can be expected from opening a Vein, so long as the spurious Ferment in both Stomach and Blood is unremoved? seeing that good and bad will be left behind as well as emitted, and that the Vitals being weakened by it will be less able to subdue the spuriousness in the remainer. Besides, the Digestions being debilitated, will be hindered from thorowly concocting what shall be taken for nourishment, and thereby damnify the whole mass of blood, and produce a greater weakness, if the party be not vigorous, and active

But if he is ſtrong and Luſty he may outwear it as many robuſt ſtout people do; who are accuſtomed to be bleeded once a year; and by that means make it ſo cuſtomary, that their bodies expect it, in the abſence of a good *Medicine*. Though ſuch are not much to be heeded, becauſe the loſs of four ounces to one that is ſick, is more injurious than thrice four to once that is ſtrong and healthy.

But if the bloods impurity is from an error in the firſt ſhops of digeſtion, caus'd by thoſe enormities mentioned, what good does Phlebotomy ſo long as the cauſe is not remov'd, and the Digeſtions ſend immature aids through debility? For if it be granted that we make ſeveral ounces of blood daily, & diſmiſs as much through the Pores of the Skin; likewiſe that the blood is ſubject to mutation, by adhering to what ſuccours are ſent from the Stomach, as truly it is; and that through deficiency and debility impurity enters the blood; is it not agreeable and conſentaneous to Reaſon, that after a thorow and perfect ſtrengthening it, and removing the occaſional cauſe, the ſame Crimſon-juice ſhould grow healthy again, whilſt all digeſtions are gradually cleanſed? Yes 'tis. But this can no waies be better, and ſafelier done than by Spirituous, Valiant, and Innocent Healers, ſeconded by a regular Diet. By ſuch Healers I ſay as are aſſiſtant to Nature, and may help her to expel the Diſeaſie leaven,

and insinuate into the private recesses of Life; such as may subvert all Forreign, Hostile ferments without craving the assistance of the Lancet.

For notwithstanding the Taunts and Negations of *careless Men*, such Medicines are to be found; but I can assure them not by sleeping, nor only reading of Books; which may be the cause some meer *Notionists* say thus of themselves, and discover their own Sloth by their Scoffs.

For all the boastings and Vain talks of these *Chymists* (say they) we can find no Remedies that can Dissipate a Fever certainly, and cure Scorbutick affects, without having recourse to Phlebotomy; much less in a Pleurisy to deliver a Person from the Jaws of Death that is almost suffocated with blood. For surely had there been any such Medicines, we should have known them who have tumbled over so many Volumes.

But they should consider, that although to be well-read is a thing needful, and so requisite that he which is not deserves not the Name of a Physician; yet that he, who on the contrary is so incumbent on his Books, as to neglect that most Material part of Pharmacy, the making & improving of Medicines by Pyrotechny, may doubtless pass for a good Scholar unless he be egregiously Dull, but will scarce work Wonders in Physick. Because good, vertuous and lively Medicines must cure the Sick, for all words: and such are not obtain'd without practice in making.

For

For if *Hippocrates* and *Galen* were well-studied and good Linguists: yet 'tis to be understood, that they spent not their whole time about the *Nominative case and the Verb*, or in Readings only, and subscribing to the errors of their Predecessors: but the greatest part in *Materia Medica*, and in procuring such noble Remedies as might credit a Physician, and cure the Diseases of their Age. For if the first of them had not, he scarcely ever had obtained such excellent *Medicines* as he did, wherewith to outdo all the Physicians of his time: had scarcely ever been solicited, and promis'd great Honours and Rewards, to attend on King *Artaxerxes*'s Court, and stop a depopulating Plague in *Persia* that had baffled the Kings Physicians, and all other; and for his famous cures to have been by his Nation counted one descended of the Gods. Five hundred years after him was *Galen*: who for composition of Medicines and making them with his own hands, as also for curing or at least-wise palliating those Diseases which were Graffant in his dayes, was famous.

But seeing that as Generations succeeded maladies were entail'd on the world as wel as lands, and do still grow worse and worse, through the intrusion of several Diseases, whose foot-steps were unknown to the Antients: it must needs be necessary, to exalt the Vertues of Medicines as much, as Diseases are exalted in Malignity, by

making them innocent, piercing, and lively; and by with-drawing all nauſeous, and hurtful qualities from them, whilſt Agents are duely apply'd to Patients.

And for a Phyſician to affirm, or think, that no man is a Poſſeſſor of ſuch lively innocent Remedies, as may ſafely, and certainly cure Diſeaſes without Phlebotomy; becauſe through either his Neglect, want of a *Phyſical genius*, or a faithful *Tutor*, to communicate the reſult of twenty or thirty years experience in *Pyrotechny*, he never was owner of ſuch: or becauſe he hath unſucceſsfully tried, ſome weak if not *miſchievous* Chymical Remedies, ſuch as *Apothecaries* frequently buy of *incurious* and mercenary Operators, to wit; Spurious Mercurial, and ill-made Antimonial ones, that will purge and vomit unreaſonably, or have the Mercury unſlain: That are rather diſturbers than aiders of Nature, and that were at their firſt entrance baniſht the Laboratories, and Repoſitories of the Ingenious; who will harbour no Medicine that may not be ſafely taken by the healthy. I ſay, for ſuch a one to undervalue, and deſame thoſe innocent, and vertuous Chymical remedies he never knew, nor experienced, and to affirm or think no Man a Poſſeſſor of ſuch, becauſe he himſelf is not, is a thing both ridiculous, and idle. For he ſhould call to mind the old Adage *vix gemma in trivio*; that things excellent are not found in common Roads:

Roads: And that the Poet tells us and that not
ntruly, *Gods ſells Arts to ſweats*; therefore not
o readings only, though to be well-ſtudied be-
omes a Phyſician.

This with many other ſuch like abſurdities I ſhould ſcarcely have Detected, had I not pre-fer'd peace of mind, and the welfare of my Neighbour before my eaſe and leiſure. Neither ſhould I have thus attempted a publick diſcovery of ſome Injuries in Phyſick, caus'd through the Ignorance and conceitedneſs of ſome, and the *careleſneſs* and diſhoneſty of others. For when I obſerv'd ſome through a Vulgar abuſe to make a prey of the People, and under the notion of preventing future Diſeaſes, like *Lice* fatten themſelves with Mens blood, or at leaſtwiſe grow rich by their miſeries, and by the poyſoning the good juices of the Body: and ſaw others, whilſt Diſeaſes themſelves are in a manner poyſonous, give poyſons and venoms to the Sick to cure Diſeaſes, take *Beelzebub* to caſt *Beelzebub* out, and thereby hurt, and leave them worſe than they found them, and exaſperate the Diſeaſe if not kill them: beheld others alſo, whilſt Nature is loaded and clog'd, give Medicines more clogging by far, and deſtructive to the Stomachs ferment. I ſay, when I beheld theſe things it made me to wonder not a little. Eſpecially when I ſaw ſuch *Poyſon-mongers* were commonly they that depretiated Chymiſtry and its innocent remedies

medies (*like the Fox*) becauſe they could not come at them.

For Chymical Remedies, ſay they to the People, are like fiery mettleſome Horſes, that will, if you mount them, either carry you quickly to your Journeys end, or otherwiſe break your Neck, (*i. e.*) either quickly kill or quickly cure you. This I remember was once in my hearing objected againſt Chymiſtry by a favourer of *Galen*: And if by Chymical Remedies he meant ſuch perverſe *Mercurial* and *Antimonial* preparations as are made by Mercenary Operators, and retail'd by Apothecaries; as alſo Oyl of Vitriol, with other ſuch like corroſive Medicines, which I am confident no Intelligent and Learned Chymical Phyſician, that regards the Life of of his Patient, will make uſe of. If by Chymical Remedies he did mean ſuch as thoſe, I wholly agree to his aſſertion; and am ſo far from diſproving what he or any other ſhall ſay againſt ſuch that I give them my helping Hand.

Againſt

Against Mercurial, and Antimonial Remedies.

FOr to unmask Mercury and Antimony, and to shew the Danger of such Medicines as are vulgarly made of them, was no small cause of my penning this Discourse: that I might admonish, and precaution those who are Lovers of Chymistry, and wish well to the Miserable Sick; not to endanger their credits, and the Health of their Neighbour by administring such mischievous things; nor yet vainly spend their time, own healths, and monies, in fruitlesly handling those Subjects.

For he that will tame them especially *Mercury*, had need to have as many eyes as Poets bestow upon *Argus*, and a well nigh Immortal *Menstruum*: had need have so much understanding in the more abstruse Philosophy, and in the gradual operations of *Nature*, as not to give credit to every *Fabler*, or else he will Labour in vain. As too many have done; some of whom I more than a little admired at, whilst they went, without reason or understanding, to build *Castles in the Air:* and promise themselves great things from a science they knew not, and an Art whose Theories they were ignorant of. And so like blind men groping in the Dark, whilst through

through want of Study they want for no ignorance, hope to get something by hook or by crook, though it is but burn'd fingers for their pains.

Nor is there any thing much commoner amongs our Junior Chymists, after Reading two or three Authors that write Mysteriously, that after meeting with these words; *Mercury*, *Antimony*, *Gold* or *Sol*, *Luna* or *Silver*, *Venus*, *Sulphur* &c. To fall dismally foul on those Subjects, but chiefly the first four, till they have wel nigh made all their *Gold* Volatile. And whilst they inconsideratly put confidence in any author they meet with, as also in the literal sound of Ænigmatical Writings; in seeking for the *Lapis*, invent ill-contriv'd things that must pass for strangely-good Medicines.

Not considering in the interim that those very Authors say, *where they have spoken plainly they have said nothing*; *and that where they have Written Darkly*, *there is the Truth*; And that *Helmont* confesseth their Writings were but for excitements; also that Chymical Authors wrote not to be promiscuously understood by all, but that they might not be understood: lest (*saith he*) in speaking plain we should cast Pearls before the unworthy. But 'tis no matter for that, they mind not what such *idle men* as *Helmont* say, for they are in the Right they think: and therefore without following Nature, or in the least under-

inderstanding her Laws, judging whatever hey read must be so meant as they humbly onceive, presently go to work. Though here is no more reason to expect what they desire from their operations, than to hope a fire will be made of flint-stones and water, or a Horse generated from a Dog and a Tree.

Nor do they count themselves a little beholding to the Stars, if they meet with some *Lapis*-teaching Books: but hugging themselves up in their Fancies conceit they all shal be ——Yea, what will they not be? seeing commonly upon twice or thrice tumbling a Book over, & thoroughly believing such a thing is in Nature; having met with some passage that pleaseth not a little, though they understand neither head nor feet of the Discourse, they forthwith fall to work, and soon spend ten or twenty pounds in vain, and are at last as wise as at first. Therefore having scratcht their heads well for vexation, the Book must have the other slight reading, and perhaps we may have another Book to expound it; but their fingers itching to be *lapising*, after a week or two spent in slightly tumbling the Book, to work they go afresh: & if they meddle not with the old Subjects, yet doubtless they have ingredients every whit as Foppish; which being likewise workt upon, after a perdition of their costs, they sit foppishly down and lament, And some of these *Juniors* are so disingeniously witty, that because

cause such Authors talk of their *Mercury sublim'd*, *Precipated Mercury*, and *Mercury* of *Mercury*, with other such like things: therefore forsooth to work they go on common *Quick-silver*, with *Sulphur*, *Sal*, and other adjuncts, adding also Gold that it may partake of the Solar Tincture; because (say they) if it have not the Tincture of *Sol*, how can it give it? (*Nobly Philosophiz'd!*) seeing *nil dat quod non habet*, nothing gives that which it has not. And thus when through tedious and repeated operatings, they at last find not what they seek, to wit, their much coveted *Elixir* or *Lapis*: yet being unwilling to think they should work so long in vain, they begin to imagine *That their*———may we call it a Medicine? must needs be a succedaneum, or next in vertue to it; in regard 'tis made of Mercury and Gold, or perhaps of Mercury with some other adjuncts. And are somewhat confirm'd if they find it at a chance to do some good: For if at other times it does mischief, the Mercury being unslain, that they ascribe not to the Medicine, but to a mistaken or too great a dose.

Others also Reading such Books, and there most fortunatly meeting with the word Antimony: accordingly fall foul on't, and are resolv'd to get wonderful things from't whether Antimony can afford them or no. But when they also have spent much upon inconsiderate projects,

and

id can't come at the coveted *Elixir* or *Lapis*: et being alſo unwilling that their Works, and pences, ſhould produce nothing; ſuch *Hotch-tchly* mixtures muſt paſs currant for Medicines: nd though they Purge, and Vomit ſo notori-uſly that they are enough to Kill a horſe; yet uſt they have ſplendid Titles, to Gull the Vorld with words.

And undoubtedly after this manner, whilſt any were ſeeking for the *Lapis*, were moſt if ot all thoſe pernicious Mercurial, and Antimo-ial Remedies invented that currently paſs in the *hops*, and are taught by the Writers of the Be-nnings of Chymiſtry. For there is ſcarce any ime given by *Hermetick* writers to their *ſcience*; it the ſame, by ſome or other, has been given ſome ill-contriv'd Medicine, which is foun-ed on Mercury or Antimony.

This I thought meet to hint for the good of ch, who are ſo extreamly *Lapified*, that meer-upon the account of getting the *Lapis Philoſo-orum* (though they oftner get the ſtone in the *idneys*) attempt the ſtudy of Chymiſtry: ereby loſing much Silver in catching of Gold, in unfortunately plundering the Golden fleece. Whereas if they did but conſider the ſayings thoſe very Authors, That it requires the *hole-man*; which how can he that is incumbe-d with Phyſick allow? alſo that many that ight if ever they got it, obtain'd it not under

nigh

nigh thirty years ſtudy and Labour: And that ſeveral Nobles, and Knights in purſuit thereof ſpent great part of their Eſtates before they obtained it; and ſome ſuch never did get it, but ſpent vaſt ſums of money in vain. I ſay if they did but conſider this, it might put ſome ſtop to their procedure, and teach them ſo much wit as to keep their monies, and not venture it upon they know not what; as alſo to be better ſatisfied and inform'd about what they would have, before they ſet to operate.

Beſides, many are dubious whether or no, there is ſuch a thing as the *Lapis* in Nature. And truly for my own part, were it not that noble *Helmont* confeſſeth, that he had ſome of the Gold-making powder given him by a Friend of one *Evening* acquaintance: and that he was *Conſtrain'd* to believe there was ſuch a thing, becauſe he had made projection therewith ſeveral times, and confirms the ſame in diverſe places of his writings. Were it not for this the lovers of the *Hermetick* Science muſt pardon me if I ſhould deſire my own liberty in thinking. However I can aſſure you, I am ſo little an admirer of their preſcrib'd proceſſes, becauſe ſome of them

Arbor Vitæ P. 793.

Cogor credere lapidem aurificum, & argentificum eſſe: quia diſtinctis vicibus manu mea unius grani pulveris, ſuper aliquot mille grana argenti vivi ferventis, projectionem feci, adſtante multorum corona, &c.

nem ſeemingly contradict other ſome; that I hould count my ſelf worthy of blame, if I ould ſpend five pounds on five the moſt plau- ble receipts in their whole works: being bet- er admoniſht by the Dogs miſhap in the Fable, hat catching at the *ſhadow* loſt the *Subſtance*. ut to return to our *Phyſical* affairs.

Let thoſe who read *Helmonts* works, dili- ently obſerve, and they ſhall ſoon find, he peaks but ſparingly, and Ænigmatically of his Medicine the *Alkaheſt*; which (as he ſaith) as the Menſtruum whereby he reduced things nto their firſt being: and without which he enies, that his *Horizontal Gold*, *Fire of Ve- us*, and other his moſt potent Remedies may e made. Alſo they ſhall find, that without it e denies the deſtruction of *Vulgar Mercury*: nd ſaith, that *Paracelſus* in ſpeaking about his *Arcana*, doth commonly hide the Operation f his *Alkaheſt*? Of which though I am not a oſſeſſor, yet have I ſeen ſo much as to confirm e that *Helmont* wrote not like a *Novice*, and hat ſuch a thing is in Nature.

However in the abſence thereof 'tis admirable hat our *Mercury-mongers and pretended Hel- ontians*, will offer to meddle with that *Pro- us*, who derides their endeavours: and make ch a talking about rendering Gold volatile, nd potable as alſo about extracting its Tincture, hen *Helmont* plainly declares that he profited

more by the *Decoction* of a Simple than by its potable juice. : For (saith he) *after that I knew how to unloose bodies by things agreeing with their radical Principles I then first began with a pleasant weariness to laugh at my foolish credulities, which caus'd me in times past to dissolve Gold: yet I profited less by its potable juice, than by the Decoction of a simple. But after that I could dissolve Gold, and make it look like Butter, Rosin, and Vitriol, I no where found the Vertues attributed to Gold, because it was reluctant to our Ferments. I perceived therefore that Gold without its own proper corrosive is dead; Dead I say, unless it be radically pierced by its own Corrosive.*

Potest: Med. P. 480.

Elsewhere he saith 'tis impossible to alter Gold radically without the aid of one only Liquor: which I dare warrant you is not *Aqua Regis*, or any such pitiful Corrosive. Besides, if the Almighty, who is the God of the Poor as well as Rich, hath made *all* Nations of the Earth curable as saith the *Holy Scriptures*, it need not be doubted but in the absence of Gold Salutiferous Medicines may be found. Yet seeing all the harm Gold in a Medicine can do, in regard 'tis not corrosive, is the *encreasing* an Apothecaries, or Doctor's bill, and making the Patients purse *lighter*; I shal let it here alone, & speak of *Mercury*

Against which I can't say enough, so long a 'tis not kill'd, and its malignity wholly de-

stroy'd

stroy'd. Which I believe all the *Vizards* of Salts, and other adjuncts will be in no wise able to do; it being a Body more strong, than to suffer Death through such. Of which I can speak partly from experience; having not only operated on it with my own hands, to make it confess its vertues; But morover seen two others variously attempt, to fix, open and subdue it, whilst it apparently derided their endeavours, and made us conclude with *Helmot*, *Nec mori potest per machinamenta sublunaria hujus seculi*, to wit, that it can't die through the sublunary engins of this World. He confesseth indeed it may be radically pierced and divided by the *Alkahest*; but he deems not that a sublunary Engin, seeing 'tis an *immortal* Menstruum; & in resolving all bodies into their first being, burns up their hurtful qualities; and sets their Vertues at Liberty. For (saith he) the Common People burn with fire, we with *Water*.

But doth not *Helmont*, in his Ignotus Hydrops, highly commend *Mercurius Diaphoreticus*, and say, that it being once obtain'd is sufficient for many 100 sick people, as also for him that is a *Physician*, and his Son? Yes he does: but adds moreover, "That that thing
" may succeed according to thy de- *P.* 521.
" fire, the *Mercury* ought to die,
" without any association of external salts, or
" fellowship of Forreign Spirits. Yet 'tis meet

"that it so die, that in the Chariot a living be-
"ing may remain, which may be able in the
"middle life of the *Mercury*, to carry it to its ap-
"pointed places. A little before he also declares, that in the Dropsy, *Paracelsus* commends his *Præcipiolum*, or *Mercury* drawn dead out of its mine: where the word *his*, plainly shews it was not the common *præcipitate*; neither is that dead. And he more fully manifests that *his* was not the common, by quoting *Paracelsus* saying; that he reverenceth and admires the endowments of simples as they arose from God, but not *as they are a kin to Mineral Mercury*. Which *Præcipiolum*, saith *Helmont*, is difficult to be obtained; doubtless more difficult than the *Vulgar* Precipitate.

I could heartily wish they would for the future be admonisht, and not refuse to learn at a cheaper rate than an utter loss of their expenees: Seconded with a ruine of their healths by its volatile fumes, if not a destruction of their Neighbour by the Medicine. Such rash, and heedless, procedures in handling *Mercury* and *Antimony*, whilst they sought they knew not what, and despised the footsteps of *Nature*; being doubtless one cause that *Chymistry* in former Ages was so exceedingly undervalued. And the Medicines (if we may call them so) produced by its Professors, so very much exclaim'd against, and shun'd.

And

And what ever some opine, and imagine concerning *Mercury's* being the *basis* of the *Alkahest*: were I willing to declare my sentiments concerning it; I could easily prove, and back my assertions with Authority of good Authors that that neither it, nor *Antimony* is the Parent of the *Alkahest*, nor any ways contributing to its structure: and that they who think they are sure no better than hood-winkt; will doubtless by operating on them prove *dangerous* knowers; and be *Adeptists* at Latter *Lammas*. This the *Learned*, and *Ingenious* may find with facility, if they studiously peruse, and thorowly compare, and digests the sayings of its *Wise-Possessors*: especially if they bring all things to a *Rational Tast*, and to a *Possibility* in *Nature*.

But as for the more *Ignorant* and *Unlearned* sort of *Chymists*, 'tis in vain to admonish them; for they dearly love to buy Wit, or at least-wise they commonly do so: as being those that dote on *Mercury* and *Antimony*, and expect wonders from them. For assoon as they get them into their *clutches*, having huddled over some *wonderfull* Author; they think they shall be for ever made, and can talk of little else but *Arcana*: such as *Aurum Horizontale*, the *Lapis Philosophorum*, or *Glaubers Aurum potabile*, which many times they so long pursue till they have well-nigh spent all their *Aurum*

Portabile, and obtain the *Vast* secret of making *Card-matches*.

And though *Helmont* (whose Disciples they would fain be counted) doth tell them, *that Mercury so long as it may be reviv'd, and* Antimony *so long as it purge or vomit, are Poysons, and not the Remedies of a good man*: yet will they sometimes drive a *subtil* Trade with such *Mercurial* and *Antimonial* Medicines, that either Purge, or Vomit, and have the *Mercury* not slain; till by the Death of several and loss of their own credits, they are somewhat startled. But they do not intend to leave them so. For *Noble Mercury* and *dear Antimony* is their *All-in-all*; take them away and you have undo them. Well, let them keep them for all me; for I had rather they should run hazard with their Patients, than I. And now to speak concerning *Antimony*, and Medicines made of it.

Which cannot possibly be enough disprais'd so long as they either *Purge* or *Vomit*, because by such many are hurt and some do loose their lives.

And notwithstanding the *Galenists* blame the *Chymists* for using hazardous remedies, and pretend, whilst they themselves use Poysons, to go safely to work; Yet who are more subject to give *venomous* Antimonial Medicines than they are? None I am perswaded. For with such

ich, which are bought of *Mercenary Chy-ists*, the Apothecaries Shops are well (or ra-ier *badly* being they are Poysons) furnished. nd amongst many other perverse things called Medicines, there is *Crocus Metallorum*, a re-edy fitter for a *Horse* than for a Man, though nough to infect & hurt the Stomachs of either; nd of which there is such a Dose sometimes pre-rib'd, that 'tis enough to make a well-man ck, and *almost Vomit his Heart out* as the eople phrase it.

But 'tis no matter for that, the Doctor he ust have his *Fee*; which he well deserves ere the Medicine good. And if the Patient ppens to be kill'd by means of it, 'tis but the octors laying the fault upon the *malignity* of e Disease, (though had one in health taken 'twould almost, if not altogether have kill'd m) and telling you the Patients time was me; also that he prescrib'd *secundum Artem*; d then all will do wel, and 'twill be funda-entally done. So the *Earth* must hide his ult.

But I believe, if any amongst you should be inhumane, as with a weapon to wound one Death; and plead afterwards, *that you uld not help it, for his time was come*; 'twould counted but a shallow excuse. For that d had permitted such a thing to come to pas Apparent: ye doubtless was not his time

so come, but that if the *Weapon*, (as it should have been) had been kept out of his *Bowels*, he might have lived *many* years longer. In like manner after taking a Poysonous Remedy, that destroyes the life of his Patient; though the Doctor to excuse himself tell you his time was come: yet grant me leave to tell you, had *innocent* Remedies been given, he might doubtless have liv'd some years longer.

But if the Doctor prove so happy as not to kill, yet if the Disease is stubborn, and deeply impress through the vigour of the Stomach, or some other noble Bowel, failing, the Disease not being *Acute* but *Chronick*, 'tis much if it is not exasperated by such *Poysons*, (I may not well call them Medicines) and if the Patient is not made worse by much. Whereas were it not much better for the Physicians *Credit*, and the Patients *good*, to give such Medicines as are *harmless*, yet *cleansing* and *Vertuous*? Yes it must needs. Only such are gain'd by *Sweats*, as well as *Readings*; both which together agree well.

But to speak in a word; I verily believe there are several Physicians, who would not take some such *Vomits*, as they order for their *Patients* for *twenty* pounds sterling: however I speak seriously, if they would, I would not for *thirty*; and therefore should *think* my self exceedingly Wicked, if I should give such a Vomit

Vomit to another. Theſe are commonly given under pretence of *cleanſing* the Stomach, but it ofner defiles it, and lays the foundation of future weakneſs. I ſpeak experimentally: for I heretofore, in my youthful dayes, took ſeveral of them, according as I was ordered, to my ſmall comfort but great hurt: away with ſuch *poyſonous* Medicines; away with them.

And not go to preſcribe *Crocus Metallorum* for a Vomit, as one did not long ſince; and the *Apothecary* in a jeſt ſhewing the Bill ſaid 'twas a great deal too much: and he might have added as fit to *Kill* as *Cure*. But being askt why he would ſend it, anſwered *What was it to him, he muſt do as the* Doctor *ordered.* The event of which I have not heard of, by reaſon the Patient liv'd far off in the Country. But a *Lady in the Weſt of England*, a few years ſince took a Vomit that was preſcrib'd for her: and the *poyſon* being great ſhe never left *vomiting* till ſhe *died*: as her Daughter told, complaining againſt *poyſons* to my friend a Chymical Phyſician. *Helmont* alſo in one place gives an account, of three Perſons which were deſtroy'd by Vomits: one of whom was his Wifes Brother, and the other two were young Noble *Ladies*, and *Siſters*: but to be brief, both of them died at once, for which they may thank, (I ſhould ſay blame) their Phyſician. But

all

all three, after Death, being dissected, *Blackish and stinking Liquor* (see the excellency of Poysons) *floated on the Pylorus or lower mouth of the Stomach*, which was contracted through indignation against the admitted Venom.

But are only *Antimonial* Vomits hurtful? No: For all other whose virulency is such, as with *indifferency* to work upon the *Healthy and Sick*, are poysonous. The cause of Vomiting after admitting such *Venoms* (I must not wrong them by calling them Medicines) being no other than a close shutting up of the *Pylorus*. For though the Palate, and tongue, being cheated by the *vehicle* which 'tis put in, unadvisedly admit it unto the *Stomach*: yet the lower mouth of the *Stomach* through its great sensibility, perceiving *an Enemy to the Life* to have entred, presently shuts up the passage into the Guts by contracting it self like a Purse: *Wise Nature* by this designing the preservation of other cohereing parts. Which being done, she with her whole might endeavours to cast forth the *Venomous* Dose, and at a chance if the *Disease* was from a surfeit, and of no long continuance, dislodgeth the cause or *fax*, but not without hazarding the Life: as also of leaving some *Venomous* Character, or Thornyness behind it. But if at any time whilst vomiting is intermitted, the *Pylorus* having pretty well freed it self, gives passage to any of the

Poysonous

Poysonous Medicine: then the neighbouring *Blood*, and *Latex*, is summoned out of the Mesenterick veins, and other cohereing parts; to help Nature to cast forth the *Venomous* guest, and thereby cause stools. But if on the contrary (as it sometimes happens) the Lower mouth of the Stomach, does not open, *Death* unavoidably follows.

Let this admonish People to take a special care of their *Stomachs*, and not endanger their Lives and Healths by *poysonous* or clogging Medicines: but let them be assured 'tis a blockish, and Heathenish trick, to cast out one Poyson by another, or Diseases which act like Poysons, and are *virulent* and leavenous.

My thus handling *Mercury* and *Antimony*, reminds me of an eminently-unlearned pretender to *Chymistry*; one that used not to *write* much above thirteen words of false *English* in twelve lines; & one that for all he understands *Latin* scarce more than a *Horse*, yet has the confidente to tell us he *read over the writings* of those accounted the best *Authors*. However I will clear him from a Ly; for I verily believe that those *Authors he read* were counted the best, by *Himself*, his *Wife*, and some other such *Sublime Learned Heads*. For you may, without being counted a *Cunning-Man*, guess that his *Authors* were no less than *Nich: Culpepers* works, or some such wonder-working Books

Books of Phyſick: ſeeing hr utterly defy'd all pittiful *Latine Authors*, and ſuch as *write* intelligible phraſes. Only he now and then amongſt the honeſt Women, would thunder forth ſuch an All-aſtoniſhing word or two, that were enoughto amaze'em: frightning'em with no leſs Bully-boes than *Lapis Philoſophorums*; for either ſuch *Aurum Potabile*, or *Aurum Horozontale* he much deſired. And having abus'd himſelf into a belief he ſhould do wonders, and obtain'd ſome ſmall skill in *Chymiſtry*, he reſolv'd to get one of them by *book* or by *crook*. To which end therefore, and the better to inform himſelf, he would ſometimes viſit a Grave Ingenious Chymical Phyſician, that for ſeveral years together had kept his Body in good plight, though otherwiſe he was naturally of an infirm conſtitution.

This our *Piece of Unlearnedneſs* you muſt underſtand, by being the Doctors conſtant Patient, had ſometimes admittance into his *Laboratory*, and was thereby doubtleſs the more excited to the ſtudy of Chymiſtry. For he having ſeen various Furnaces and Glaſſes, imagin'd according to likelyhood that he could do very *ſtrange* things: yea what could he not do? For I have heard as if he could

The event of Chymical Phyſicians ſhewing their Laborarities to their Patients, or other buſie deſirers.

uld break Glaſſes as well as moſt; and that was an able Man at it too.

But as I ſaid before, he ſometimes viſiting this rave Man, amongſt many other things, would t exceedingly pleaſe himſelf in talking *Tara-n-tara* about the *Philoſophers ſtone* and *Horizontal Gold*, and gazing in our faces would agnify *Mercury* and *Antimony*, and tell us ere was a noble thing in'em; to which the rave *Doctor* would ſay, *ſo*; *what then*; or *d a little*; and that was as much as he could t. Thus at laſt when he had told out a ale of two or three hours long, home he would o asWiſe as he came. But in themean timeyou uſt needs, think that to have our ears weekly xt about with the *Philoſophers-ſtone*, *Horiontal Gold* and *Noble Mercury*, was a very kſome thing, as indeed it was: yet I aſſure ou, the Repetition of his *Mineralline conceits* d abundantly recompence that injury, by often produceing a *ſmile* or two at leaſt.

But to proceed; many ſuch viſits being paſt, o work he went on *Gold* and *Mercury*; amalamized the firſt with the laſt; conjoyn'd them ith *Antimony* after a previous preparation; nd firmly reſolv'd, after he had made it into a *innabar* that it ſhould be *Horizontal Gold*: and numerating praiſes in no wiſe due to it, ſtriv'd o recompenſe the fewneſs of its vertues by a

ſwelling

Swelling and *Glorious* Title. This we having th
sight of easily perceiv'd that 'twas a *Mock-me*
dicine, first from its *Taste*, secondly from it
flying the Fire, thirdly from the *sparkling* o
the *quick-silver* dispersst, but not fixt in the com.
position : so we, or to say more truly, my *Tu*
tor in my hearing, told him 'twas not the true
Horizontal. However he esteem'd on't not
little, but would tell the People 'twas a rar
Medicine for there was Gold in it, and would
thereby make them think that it was strangely
good indeed : inasmuch as 'tis the custom o
those who are ignorant in Physick, to judg
a Medicines Vertues according to the *costliness*
of its ingredients, or *Mysteriousness* of its com
position, not considering in the mean time that
price happens not in *Nature* ; that a Disease
will not be baffled with a naked name ; and
that *God* who is the *Patron* of the Poor, has
chosen in *Nature*, as well as in Divinity, the
Mean things of this World to confound the
Mighty.

This Medicine which wanted not for *Price*,
he therefore liberally made use of ; and ma-
nag'd his business so untowardly, that few
Practisers had worse success than he had, till he
had lost his practice wholly in a manner. How-
ever I would not have you think but that some
receiv'd good, for many *Mercurial*, and *An-*
timonial Medicines don't hurt alwayes : Nay,
I verily

verily believe believ that some, and those not few, receiv'd great benefit by it. *But yet some others were very much injured.* For when such *Mercurial* Medicines do meet with a Stomach whose Ferment goes to work and resolves them, and by consequence sets the *Mercury* at liberty, then is't that the *Villain, Mercury* plays knavish Tricks, and makes the *Patient* wish him out of his body: and if I my self were sick, and should send for a Physician, if he give me a *Mercurial* Medicine that six others before me had done well after, whilst their Stomachs did not resolve it; yet my Stomach through the *propriety* of its Ferment, setting the *Mercury* at liberty (which none of theirs could) it might be a means to Kill, or mischief me. Therefore I say with *Helmont*, that *Mercury* so long as it may be *reviv'd*, is a *Poyson*, and not the Medicine of a good Man. I remember,

A young Man falling Sick was perswaded by some Visitants to accept of our *piece of unkindness* for his Physician, and accordingly took as I was inform'd a Dose of a certain powder, which, by its descriptions, I deem'd was either the *counterfeit Horizontal*, or some such hazardous *Mineralline* production. But in short, the young Mans head swel'd so exceedingly that (as one related to us that knew him and was a next neighbour to him) his eyes were gastly, and his

swell'd

swell'd very much (*Oh Noble Mercury and Antimony*) also his Tongue black, and swell'd as not to be easily contain'd within its limits; and thus being in very great Misery he breath'd his last.

Another *cure* though less mischievous than the former was on a Gentleman of his acquaintance, and of the same Neighbourhood; one that for many years together had been a Patient to my *Sober Tutor*. By whom having now for several years been kept sound, through taking when need required such *innocent*, and *live* remedies as were meet: was at length overperswaded (thinking perhaps any one might be Chymist, and that all Medicines call'd Chymical were safe) to accept of our *piece* of *Unleavenedness* for his Physician; and when his Body required converse with Medicines, to take some of him, which he did. But after a few months following his ill-contriv'd mixtures, was reducedto that weakness, that his Legs seem'd unable to support his Body. Thus being tormented with a daily declining of his strength and an almost incessant gnawing in his Stomach (*Oh Noble Mercury and Antimony*!) He sent his Wife to his former Chymical Physician with requests to send something to give him ease, forasmuch as he supposed, and so did his Wife, that the Medicines taken from the other, had exceedingly weaken'd him, and we

tl

he cause of that *Gnawing*. His desires were answered, as to obtaining ease, and getting strength; but not a *real* Cure: *Mercury* and *Antimony* scorning to be baffled after that pitiful rate, whilst the very texture of his Stomach and other vital bowels was vitiated. Insomuch that about six months after, whilst as yet he was infirm, his occasions calling him to *London*, he relapst; and there being helpt forward in his Heavenly journey, by a Mineral-ne dose which another half-witted Ignorant, nd unlearned Chymist gave him, he fairly breath'd his last.

But letting our *Piece of Unlearedness* pass I will give you another relation. *A Learned Physician* my very familiar acquaintance, who from his Infancy was educated in Physick, and chiefly in *Pyrotechny*; accidentally bout the one and twentieth year of his Age, met with an *Author* that magnifies some *Mercurial* preparations, and impertinently styles on an *All-curer*, This the studious young Physician reading, was no little animated to follow the *Authors* prescrib'd process, and prepare this Medicine: but before hand acquaints his experienced Father with his design, and accordingly was disswaded from attempting. Nor was it without cause; for his Father had been deceived in his Junior searches by that *Protean* Subject, and such *Collecting*

Authors, who not seldom write untried Processes and *Recipes taken upon Trust*, that are too often *Decipes*.

But he notwithstanding believing the Author, Proceeded, Operated Variously according to order, and that at no mean Charge; and at last having finisht it, took a few grains of it first himself: which made him so unmercifully Sick, and paid him off so cruelly; that he would gladly, have been freed from his perverse Guest, if he could. But in brief his *Life* being in Danger, (*Oh Noble Mercury!*) he applies himself to some Valiant, and innocent Remedies, which they had in their *Repository*, that quickly dispatcht it out of his *Stomach*, and other the more Vital Bowels: and sending it to his *Throat*, it rais'd a small sore so painful, that for nigh half a years time, it disquieted him day and night; but in the end by strengthening Remedies he was cured. Whereas, for ought I know, had they wanted good Medicines, he might have been *Kill'd* by *Noble Mercury*.

And since, for this and diverse other good Reasons, he is so much an Enemy to *Mercurial Medicines*; and so irreconcileably angry with them: that I perswade my self he will not deal with them on any account; nor give such to the Sick were he *hired*.

Neither is he only averse to *Mercury*; For

Antimony

Antimony so long as it Purges or vomits he *hates* even as much: And that not without cause. For his *ingenious* and *grave* Father, who in his junior studies hoped well concerning *Antimony*, was several times very much hurt by it: Whilst he honestly (because he would not *dammage* the *Health* of his *Patients*, and because he had good Medicines to cure himself) would venture to take such Remedies first himself, to the loss and hazard of his *health*. And to what end was it? *That he might not give a hazardous Medicine to the Sick, but might cast away such as he found were disturbers of Nature.* But this his tenderness towards his *Patients*; and Love to the sick, once almost cost him his Life; for trying an *Antimonial Medicine*, as he had oftentimes done several, he Purg'd and Vomited, so cruelly, that had he not had good Medicines to put a stop to its *Venom*, it might have cost him his Life however it hurt his stomach. *Here was candour and honesty indeed! Oh that we had many more such as he; or if not such; yet such as would be admonisht, to take heed of Poysons, and defend the Lives of their Patients*: As this *true-hearted Physician* used to do: For when he by taking a Medicine found it *malignant*, his next work was to cast it away; that he might not hurt his *Patients*, nor discredit himself by giving such. Though by this means amongst some people

he loſt the Repute of a Skilful knowing Man; ss if there were any skill in filling a Cupboards head with *inſignificant* Glaſſes, and Gally-pots; or as if there were any Art, or Knowingneſs, in giving *Poyſonous* Medicines to the ſick. But he minded not, as I tell you, the *Poyſoning Trade*; haveing run through that before: and was more willing to be counted *unskilfull* by the *Ignorant and Fooliſh*, than to be both *Fool, and Knave*, in walking againſt his *Conſcience*; and in giving ſuch Medicines as were hurtfull.

But to reaſſume our Diſcourſe about *Mercury*, and to ſhew our great adorers of it *Helmonts* judgment; I ſhall deſire them to take notice, he ſaith. "Therefore although the
"Mercurial part of Mettals, as
Pa. 408. "alſo in the very Body of *Mercu-*
"*ry*, may reſemble Vitrol, *Oyl*,
"*Salt*, or *Water*, by reaſon of things put to
"it; yet are they nothing but the deceivings
"of the Eyes, as being that which alwayes
"returns, from thoſe masked forms, to *Mercu-*
"*ry* again: becauſe it is alwayes therein, ac-
"cording to all its properties, and Nature. Al-
ſo a little after denying the dividableneſs of *Mercury*, he ſaith. "For Nature cannot de-
"ſtroy the ſeed which cannot die, nor be ſe-
"perated from its own matter; neither through
"the ſublunary Engins of this World can it

die.

die. Thus doth he not only deny the *Seperation* of *Mercury*; but hints, that mixing it with other ingredients, is no wayes able to alter it, nor its *properties*. The which had he been silent experience would have manifested from miserable events, as well as others have declared it in their Works. But he elsewhere tells you that *the Mercury ought to die, without the association of Forreign Salts, or spirits:* Upon this word *Forreign* lies the stress: for he teacheth that his *Alkahest* turns Mercury into *Horizontal Gold*, but that it, to wit, his *Alkahest* is a thing so much unworthy of the name *Forreign*, that he calls it a thing *Consentaneous* or agreeing with the *Radical* Principles of Bodies, for saith he *Postquam scivi corpora denodare, per consentanea suis principiis radicalibus, tum primum cœpi cum salutari tædio irridere* &c.

And now to let our *Piece of Unlearnedness* see his mistake about *Horizontal Gold*, I will borrow a few lines more from *Helmont*. He saith. "For as Gold is reckoned
"to be bred in the Horizon of the *De Lith.*
"Hemisphere, so Mercury when *P.* 69.
"tis made Diaphoretical, Sweet
"as Hony, ☞ and as fixed as Gold; is
"Gold in its Horizon; and in Medicine is so
"much more Noble than Gold, by how much
"an Oriental, Pearl, exceeds a Scotish one.

He also, in the foregoing Discourse, telling us of some, who with requests & threatnings, wold have obtain'd from him the secrets of *Horizontal gold* & *Fire of Venus* saith, "First of all I have "answered that the secret of *Paracelsus* his "Liquor *Alkahest* doth hinder, to wit, the "teacher and dispenser, of which the Almighty "hath decreed to remain even to the end of the "world, for reasons in part known to adeptists.

But those who go to transform *Mercury* into the likeness of *Salt*, *Water*, or *Oyl*; therein following the Writers *of young beginnings of Chymistry*, do erre: as saith *Helmont*, who adds by way of Confutation, amongst other things: "If I had not (*saith he*) seen Quick-"silver to delude every endeavour of Artificers, "so as that it wholly flyes away, as yet intire, "or doth wholly remain in the Fire; and after "either manner keeps its unchangeable Identi-"ty, and undissolvable homogeneity of same-"lines: I should say that that Art was not "true, which is true, without a *Ly*, and most "exceeding true. You may remember I de-clared in the forgoing discourse, how mightily our *Piece of Unlearnedness* wold talk of the *lapis Philosophorum*, & on that account was welpleas'd with *Noble Mercury*: But I forget to tell you how he was seconded in his attempts, by the assistance of another, who was neither well-studied, nor very Learned; but a great Ad-mirer of the *Lapis*. This his assistant (*who*

was counted a very honeſt Man) unhappily had *Receipt* confer'd on him by a Woman which had found it, *(as ſhe ſaid)* in an *Old-Doublet* left at her houſe; yet you muſt know, that he had it on ſtrict engagements of privacy; for if I thought you would not blab it abroad, I could tell you *it was no leſs than how to make the Philoſophers ſtone.* This *Receipt* being preſented to our *Piece of Unlearnedneſs*, and he having ſeen it was pleas'd exceedingly with the *thoughts* of being a *Philoſopher*, and thereupon regarded not his money: nay he ſpared not to ſay that were he worth *thouſands* he would venture it, not doubting but that the Fiend would pay him with Uſury.

Whereupon to work he went; and after long, tedious, and charegable Operatings to no purpoſe, he pulls down his Laboratory, and builds another much larger; but all prov'd in vain and to no purpoſe: *For the Old-Doublet was defective*, and made him *ineffectually* waſt away more money on't than would have bought many new *New-Ones.* Only whilſt he was a *ſtone-hunting*, he obtain'd the ſecret (as he thought and boaſted) of making Gold *Volatile.* For, (ſaith he) I having *Amalgamiz'd* many pounds worth of Gold with *Mercury*, and incorporated it with other things, put it into heat; But the Glaſs breaking, away they flew, *Gold and all.* Which in my opini-

on was neither *a profitable Project, nor more an argument of Volatility in the Gold, than 'tis of Life in a Dead Child, forceably carried by an Active Man to the Top of a House.* For the Gold being almost Atomical, at leastwise eaten into very small Particles, was by the adjuncts carried away.

But what if the *Old-Doublet* had produced a *Philosophers stone*? What could you have said then? You must needs have not only call'd it *Miracle*: But have consequently concluded, and reasonably expected that a *New-Doublet* should produce *two.*

Several such pretty stories I could afford you were I willing to spend Ink and time in vain. In vain I say, seeing this one instance about *Lapising* is enough. For my desire is (and to that end I inserted it) that such unwary ignorant men may take heed: and not trust every *Fabler* and *receipt* they meet with; nor every *conceit* of their own *sublime* Heads. Lest whilst they *hunt after Gold* they ruin and undo themselves, and by following a crew of *secret-tellers* prove themselves such, of whom *Augurellus* speaks.

Ut videas quandoque bonum sua prædia civem
Vendentem, patriasque domos, mœrosque re-
- postas;
Fornaces inter versari: ac follibus auram
Captare,

ptare, in tenuem, nefas, convertere fumum,
m dubias dum quærit opes insanus, avitam.
ifficilem interea conjux, mæstissima vitam
otrahit, illachrimant nati, sit sordidus ipse
lauto, induſque patens, & fabula vulgi.

s thou mayest see a Citizen that's rich,
metimes to sell his farms; and houses which
is Fathers were, and hoarded wares to sell,
o catch the Bellows breath, and likewise dwell
ith *Furnaces*, and (wicked 'tis!) presume,
lis Grand-sires wealth to turn to *slender-fume*,
Whilst for *uncertain* gain he madly hoes
lis *Wife* most sad and Melancholy goes,
lis *Sons* lament, and being dirty, he
he vulgars sport and Fable comes to be.

Besides they themselves whilst to the ruine of
heir Estates & healths; they run *blind-folded*
n in their Operations, never consider what
hose Authors, from whose writings they take
he confidence of seeking it, doe say. Therefore that I may a little admonish such forward
& over credulous Persons to take heed for the
future, and let them see such *Receipts* are worth
nothing; I will quote two or three of the
most noted amongst them, and begin with
Count Trevisan first. *Quicunque cupit artem*
veram addiscere, versetur cum sapientibus,
(i. e.) *istorum Libros legat & non impostorum,*
licet,

licet obscuris verbis eam doceant nullibi enim claris & apertis verbis, descriptos ejusmodi Libros reperies. Whosoever (*saith he*) desireth to learn *true Art*, let him be conversant with the Wise, that is, let him read their Books (and not those of Impostors) though they teach it in obscure words. For thou shalt no where find such Books written in words plain and clear. Which saying of *Count Trevisan* much contradicts the Actions of *Receipt mongers*, or such who would find it stitcht up in an *Old-Doublet*; for if we shall no where find it written in plain and intelligible phrases, never expect that the *secret of secrets* (for those who write of it call it so) will be committed to half a sheet of Paper. And if it is impossible, as *Dionysius Zacharias* saith it is, to find all things written in order, which are necessary to the Art; and that one Book expounds another, because what is wanting in one is supplied in another: doubtless all *Recipes* and such-like half witted-stories must needs be exploded as error: his words are, *Unus liber alio declaratur, siquidem quod fortasse in uno deest supletur in alio; impossibile namque est (sic disponente divino consilio) reperiri omnia ex ordine Scripta quæ ad hanc artem sunt necessaria.* Thus he. Nor sayes the Author of *Correctio Fatuorum* much less in his Prologue, whilst he speaks of the benefit of Study; *Imprimis* (inquit)

:) est, necessarium perstudium, hujus suavis ris scientiam acquirere. Qui autem studu- abhorruerint, & tamen laborare voluerint; ossibile est iis secreta Philosophorum, ad per- tum finem præparare. De his sapientes di- nt, quod ii transeunt ad practicam, sicut a- us ad cœnam, nescientes ad quid rostrum por- ant. Ideo omnes hujus artis apicem diligen- , studiis conentur insistere, & ex libris hau- e veritatem, & non ex mendosis (alias mido-) neque fabulis fictis, quia hæc ars non inveni- ur nisi per continuum studium, & Philosopho- m dictorum cognitionem. It is (*saith he*) a ing chiefly necessary, to obtain by study e knowledge of this pleasant work. But ey who abhor study, and yet are willing go to Labour; to such, it is a thing im- ossible, to bring the secrets of Philosophy to rfection. Concerning these, the wise say, that ey go to practice like an *Ass* to supper, not nowing to what they reach forth their snouts. herefore all the lovers of this Arts perfection, ndeavour to persist in their studies, and to ga- her Truth from Books, and not from lying, nough otherwise plausible Fables, nor yet om feigned ones. Because this *Art* is not found nless through continual study, and through e *knowledge of the sayings of Philosophers*. Ma- y more Authors I could quote you to this ve- y purpose, did I not judge these three had said

said enough to satisfie those thatare intelligent; Therefore I shall next with as much brevity as I may speak a little concerning the Writings of *Johannes Rudolphus Glauberus*, as being those that have injured and abus'd many.

Concerning Glauber.

When I view *Glaubers* works and examine the forepart of them, I must needs conclude he wrote not a few things that were very goodand useful; though methods tedious enough in *Preparation* are delivered: But when I view the latter part, to wit, the *Appendix to the fifth part of Philosophick furnaces*, his *Annotations* to his *Appendix*, his way of making *Aurum Potabile*, and his *separation of Gold out of Flints, Sand, Clay, &c.* By the assistance of the *spirit of Salt*, , it makes me even admire at the Man and judge if he was not mad nor out of his Wits, when he wrote those impertinent discourses, yet conclude he was resolv'd to abuse the World with a parcell of *Figments* and *fictions*, and out of a desire to impose on the too-credulous, pretend to teach *lucriferous secrets*. I could wish with all my heart, I might be acquainted with; or at least wise hear (which I never yet could) of some persons that had been profited by his gain-bringing Arts; or that ever made his *Aurum Potabile*, and found its

rertues answering his Character; or that e- produced Gold from Flints, Sand, Clay in such wealthy quantities that they ld get a tolerable subsistance at it; that so night, without wronging my own judge- nt, count him neither *Knave, Fool,* *Mad-man.* For on the other hand I have his discommendation met with an *Anony- us Latin Treatise* publisht in *lland* in the year 1660. that *Sudum phi- s* fully painted out his deceit. *losoph. pro* Concerning which had the *Secret. Chym* thor been silent and not bla- *perspic.* d him for defrauding several rsons of their monies, under pretence of ling wonderful secrets; his own writings uld have so amply manifested it to the in- ligent, if thorowly con'd, that no other oof had been wanting. For if it was not defraud the too-credulous, and perswade em into the belief of an *imposture,* what meant by exposing *Gainful* Arts to sale, whilst *imself* was *poor,* and use *whining* Religious hrases, and make use of the name of the *thrice- oly God,* to back and cloak his *deceit*: *Truly could heartily wish, that the name of the Al- ighty and the Lord Jesus Christ were not thus ade a cloak for roguery,* But it ever was, and ver will be in this world we may believe, that here true Men are associated in fellowship; a crew

a crew of *whining smooth-tongu'd Hypocrite* will enter, that under the notion of Religio they may with more ease and a fairer gloss impose on the simple and unwary.

But to return to *Glauber* again: I say unless it were to deceive his Reader, what made him publish *gainful* Arts whilst he manifesteth himself a *wanter* of such: for in his Preface after his *Appendix*, he tells us: *He had lived in these places*, meaning Holland, *many years with disprofit, and therefore was resolv'd whether the peace of Germany succeeded or not, to betake himself to such places, where he might have opportunity to handle Coals and Mines*——Of which what need was there, seeing he himself could teach such *gainful* Arts as the separation of Gold out of *Flints*, *Sand*, or *Clay*. If these Arts were really such, how came he to live *idle* with *disprofit*? What were neither *Flints*, *Sand*, nor *Clay* in *Holland*, nor the Provinces adjoyning, that he might in some sort profit himself? *For Charity begins at home*: what were none of them there? Surely then 'tis such a Country as is not in the World beside. Besides, is it not strange, that he himself could nevermeet with one of those *whole* rocks (nor *half* ones) and *mountains* of Gold, and great mountains filled with Golden Sand and Clay, of which he speaks in the first part of his *Mineral Work*, Pag. 412, and concerning which he

ſaies *how poor ſoever*, Gold may be extracted
t of it, by the *ſpirit of Salt*, with Gain: and
ls us 'tis ſuch a ſecret by which no man can
an impediment to another? 'Tis very ſtrange
could never: and may we not ſuppoſe him
his generation to have been *Tantalus redivi-*
s? another *Tantalus* that in the midſt of
lden Arts was poor? Who can ſuppoſe him
be otherwiſe?

Doubtleſs theſe very pretty Crotchets, no
tle pleas'd him, when he conſider'd how
ey would be admir'd and ſtar'd at. But I
nder with what confidence he could ſend
em to the Preſs. I remember the before-
oted *Anonymus* Author ſaies: how that he
ed to agree with the *Printer* for to have ſome
ndreds of the Copies for his Book; and
w he us'd to bind them curiouſly, and put
s name incompaſſed with a *Laurel*, and the
arks of the *ſeven Planets* to ſet them off, and
eſent one to this *Plenipotentiarie*, another to a-
ther *Great Man*, and thus get fame and
eater rewards for them, and excite them to
y his ſtrangely gainful ſecrets: which was I
aſt confeſs a ſubtile trick, but I cannot ſay an
neſt one. Nor did he this alone, but the
ne *Author* affirms, he *cheated* ſeveral of a-
ndance of money; pretending to teach won-
rful ſecrets, and then put a trick on them
laſt.

To

To one *Plempotentiarie* (he saith) *Glauber* sold a *Tract* entituled *Explicatio Miraculi mundi*, as it was in its manuscript for a hundred Duckets, and afterwards publisht it in Print that *Glauber* for some highly prais'd secret, had bargain'd with the same *Great Man*, and had receiv'd *six hundred Imperials* before hand and though a time was set wherein he was to prove the certainty and truth of the *secret secret*; yet that, and a longer, time being past the expected certainty of it no where appear'd. Another Person (he also saith) complained to him how he was defrauded by *Glauber*, and lost but *four hundred Imperials*.

After this, the *Anonymus* saith, he came into *England*, and at *London* found that the writings of *Glauber*, which were translated into the *English* Idiom, did excite many detractions and filthy speeches against him (the wit) because the prescribed processes of the Author were most vain; and that frequently many men, had vainly tried the greatest part of them, to their very great loss.

He saith also that in *Germany*, *Holland*, and other places, complaints concerning him were then frequent. One saith, "Alas for me "who have spent so much money on Glauber "& have not indeed received on Pins worth "of profit, or gainful retribution from his Arts."

"Saith a second, I was seduced after the "manner

manner; in that I saw a little honest good from *Glaubers* works: But all things in great quantity being bought for the Process in labouring, and all things being effected according as I was commanded; I receiv'd nothing again from thence but an utter loss of my expences.

"A third saith, behold what incredible naughtiness is in Glauber; his own Conscience tells him, he cannot perform the *Concentration* he so exceedingly boasted of. For notwithstanding, as he desired, wonderful Cauldrons, with all other requisits for *Concentration* of Corn, and Wine, were prepared for him, and that at other Mens costs: yet in lieu of these large expences he produced nothing of worth, insomuch that the most poor and indigent, were unwilling to drink the Beer which he made; And yet desists not for all to invite even the whole World, to such his Fallacious Arts.

Thus writes our Nameless Author; who I perswaded was a Man singularly honest, and vote no waies out of design, but for the real nefit of his neighbour: however his Princi-es are consentaneous with the *Chymical*, whilst aubers seem uncouth and forreign. And nether or no he did write, what he did did nslesly, ask those who have attempted *Glau-s Mineral Work*, and if you can meet with

one that came not off a *looser* at last, you'l prov
by farmore fortunate than I have. On the othe
hand I knew one, a *quick-witted*, and *confi*
dent unlearned Junior Chymist, that was
mighty adorer of *Glauber*, and gave no litt
credit to his writings: who on a time (doubt
less he had read *Glauber* well) boasted h
could get twenty pounds a week by workin
on *Minerals*, which made us not smile a little
But after his roving conjectures were put in
practice, he easily found his mistake; in th
instead of getting twenty pounds a week, he, I b
lieve did not convert much less than a hundre
pounds yearly into *Fume*. And 'tis a wonde
my *Honest Tutor* had not been caught among
the rest; however I believe he went not alto
gether Scot-free: and had doubtless confoun
ded a great deal more, had not this *Anonymou*
Latin Treatise which I have before cited, bee
sent him as a *Present* out of *Holland*, by
learned acquaintance of his, not long after h
had met with *Glaubers* works.

Who can sufficiently admire at the Folly o
Glauber, and his ridiculous and foppish im
pertinencies? surely I think none. Nor ca
any man skill'd in *Chymical Science* count hin
ought but such a *Fantastical* Scribler as the Au
thor of a book some years since Printed *in Lon*
don of five or six shillings price: the Title o
which promis'd to teach the Knowledge of a
thing

ings *past present and to come.* When the ook to give it's due, it was at the best, but a ndle of *Blockish Impertinences.*

It seems to me our fore-cited *Anonymus* did t too-too-egregiously err, when by an *Anagram* he call'd him *Vah longus Verbo sed nil bra*! For about his non sensical *Aurum Potabile, Separating Gold from Flints,* and other ch like *guilded* stories, he hath made such a atter in *Print*; that many who meet with s Books, and believing all that they read is ue, count themselves more than ordinarily ppy, and that *hundreds* a year are at their ot-steps. If they are not I heartily wish they re, and that so many had not been deceiv'd his writings as have been; for then I had t had the trouble of mentioning him here, give warning to others for the Future.

To make *Aurum Potabile* he saith *Recipe* hich you may make *Decipe* by changing the t Letter) "Of living Gold one part and ree parts of Quick-Mercury, not of the vular but the Philosophical, every where to be ound without Charges, and Labour; thou ayest also add of Living Silver equal weight ith the Gold: put them mixt in a Philosohical vessel to dissolve, and in the space of a uarter of an hour, those mixt Mettals will be adically dissolv'd by the Mercury, and will ive a purple colour.

At the Abortiveneſs and irrationality
which *Recipe* who is able enough to admire
Firſt he bids us take *living Gold*, but tells
not where 'tis to be found: for commo
Gold is Dead. Next *Quick Mercury* not t
Vulgar, but the *Philoſophick* every where
be found, without Charges, and Labour: y
gives us no account, where this *every where*
nor tokens whereby we may know it. H
calls it alſo *the Mercury of the Philoſopher*
yet confeſſeth in another place he knew it no
for ſpeaking about the *Philoſophers ſtone*, (whi
by ſome of them is call'd *their* Mercury) h
ſaith in the *fourth part* of his *Philoſophick fu*
naces, that he needed not to add any thing;
himſelf who was altogether ignorant of thethi
and if he was altogether ignorant of the thing
he knew not *their Mercury*; and therefo
blockiſhly bids others take what he knew no
But muſt not *Glaubers* be a ſtrange kind
Mercury, that being found without *coſt*
labour, is nevertheleſs ſo *powerful* and *corr*
ſive, that in the ſpace of an quarter of an ho
ſhall diſſolve the *Living Gold* and *Silver* to
Verily I am perſwaded, and that not ground
leſſy, he at laſt for the ſake of mony, and to g
profit by *Printing*, cared not (whilſt he w
idle) what fables he publiſhe, ſo he migh
but make a noiſe in the World: for as ſai
"d

: oft fore named *Anony-*
s. "*After* that *Glauber* *In præf. par.* 2.
oo much confided in the
pregnancy of his own Wit, and was wounted
to expose in publick for certain truth what
ever came into his head, he inserted in his
Books very many Vanities, Trifles, and Toyes;
against which not a few have hitherto Dasht,
but may as yet dash.

Now if *Glauber* had profest himself an Æ-
gmatical writer, as many others have, and
d told us he was not to be understood accor-
ng to the Letter, he had had some cloak for
s Folly: But he on the contrary so much
owns such a thing, that he professeth him-
f a plain writer of Receipts. Only like a
nning Sophister, in the first part of his *Mi-*
ral work, he saith to his Reader.

" Impute the fault if the ereſt not to me, but
to thine own ignorance, if thou knowest not
to extract the Gold; For I have written
clearly, though thou shouldest not know
ny thing that were omitted: for it is cer-
tain, and no fiction, that in many places
there are found Golden Flints, and Golden
ay, and Sand, oft-times abounding with
ld; and if they do not abound with it yet
y they be extracted with profit. And thus
Gulls the unwary and leads them along, that
ving once erred they may rather hazard more
neys, then count him a writer of Lyes.

I cannot but exceedingly wonder, that any persons should be so stupidly idle, and vain, to publishes *unexperimented Processes*: seeing that though they may for some time, deceive the ignorant with their guilded impertinencies, and fruitless Receipts; yet such must needs in the end be manifested false, and even render them odious to Posterity. What may it be that they expect, as the result of such Actions? *Is it fame, and an honourable name, for the future*? Surely no; for they steer a wrong course, seeing no honour can proceed from a publishing untruths, or an imprinting of that which is false: in regard 'tis the custome of the *veryest Deceivers*, much more of those Men who are *True*, to speak against Vice and Falsity.

What is it an unbounded desire after money the root of all evill, and mischief amongst men? If so I cannot but pitty their Follies, and stand amaz'd to think any should, for a little momentanie Wealth, hazard their Souls Eternally; and venture the lose of a *Crown Immortal* for terrestrial Dross. Whilst forgetting that Golden Law *do as you would be done by*, they make *self* the center of their actions, and build lofty Fabricks on the Ruins of the unwary. Nay that is not all; for though *Glaubers* lucriferous *Arts*, have plung'd a pretty many lovers of *Chymistry* into poverty, or at leastwise made their pockets lighter by far;

yet

many other *Receit-Mongers* amongſt the *Venick*, and *Aſtral* Tribe, do as much (if far more) hurt; whilſt they fill the *Preſs* th *Collections* of *Collections*, and pretend they it for the good of the Country. But that etence only ſerves to mask their ambition; d to make the Book go off the better; for e buſineſs is they would be in *Print*, but they ant abilities to accommadat the *Preſs*. There- e becauſe their ſmall portions in *really Medi- al* knowledg as alſo in *literature*, incapacitates em to produce ſuch a *Phyſical* Diſcourſe, as might prove truly advantagious in *Medicine*, ey forth-with turn *Plagiaries*, and hunting and down, ſteal a few *Receipts* from this ook, burying the *Authors* name (who per- ps himſelf took them but on truſt) and mak- g ſome ſmall and inconſiderable alteration, or ne at all, add more *Receipts* to them, taken t of another; as alſo more from a third, urth, and fifth Book, with ſome ſmall and ſleſs additions (perchance) to make them re Myſterious, or elſe diminutions, to alter em, leſt any ſhould cry *Stop-thief:* and ha- ng digeſted them into a *New-Method*, this ece of *Patchery* muſt paſs for a *New-Book*, hen 'tis ſeveral *Scraps* of *Old-ones* ſtufft together And thus Book-Sellers Shops, as alſo our braries, abound with Books upon Books, t with few that are really *Authors*. How

Inju-

Injurious which thing is in Medicine let any so her *Phyſician* judge, whilſt Diſeaſes are mor malevolent than to be play'd with.

Now the honeſt *Country Gentleman*, or h *Charitable Wife*, hearing of ſuch a wonder working Book, that is come forth in *Engliſ* (for it wants not a Splendid Title,) preſent ly has two or three ſhillings to ſpare for it, th they may knock down Diſeaſes by Lapful The herter to perform which the Author (miſtake I ſhould ſay the *Collector* or *Plagiariſt* tells them that this Remedy is good for thisD eaſe, that Medicine for another, *though he neve tried them; and only have read ſo* alſo a thirdfor third diſeaſe, &ſo on to the end of the Chapter Inſomuch that now not a Diſeaſe muſt offer t be ſo bold, as to *peep* where this Book is, leaſt h pay the Puniſhment of his *Saucineſs*.

For does he appear? away runs the well-*in tending Gentlewoman* preſently to her *Receipt Book*, and there meets with a Medicine tha has *twenty or thirty* Ingredients, or we wil ſuppoſe but *ten or fifteen* in it: yet it being mad is at laſt ſo untoward and clogging, that it ra ter hurts than benefits the Sick; whilſt the *mu tinous* ingredients are at a *ſcuffle* amongſt them ſelves, who ſhall *fall foull* on the *Diſeaſe*, an *predominate*.

One, two, or perhaps *three* of the Ingredi ents in the *Compoſition*, who were formerly th

Baſ.

sis of the *Medicine* before 'twas confound-, they are willing to do it, and would, at that some other *Cross-grain'd* ones wont t them, but are rather fit to oppose then lend em their helping hand. And thus whilst me Ingredients in the Medicine would, but e clog'd and hindered by others, and others n't being *improper*, and only put in through ant of no unskilfulness in *Nature*; the *Dis-se* takes the greater Liberty of *Tyranniz-g.*

Whereas if the honest *Country Gentlewomen* r *Ladies* for the relief of their Poor Neigh-onrs, would but make use of some such *simple* Medicines as a *Cardnus* posset *&c.* or a Medi-ine made of *two*, or *three* Ingredients, (for com-nonly the *simpler* a Medicine is, the *better* 'tis) which the long experience of *Mothers, Grand-Mothers.* and *Great-Grand-Mothers,* have told hem is good, and profitable: the Sick might be sooner reliev'd, than by such *Recipe con-fused* Medicines, as are commonly huddled into Books, and Printed through desire of *Fame.*

There being scarcely one Receipt of ten that is good for any thing, but that is subject one time with another to dammage more than help Nature: and those that are good in such books are commonly some few *Balsams, Vnguents, Emplasters* or *Salves.* But now to speak of a *Fever,* and its seat. *Con-*

Concerning a Fever, *its seat, and and the Nature of Remedies most proper for its Cure.*

AND first, I judge it will not be amiss as Perliminary to Treat a little of the vices of *Ferments*, and the contrary. They being of Genuine, proper and true, the producers of quietude, and health in the Body, and *é contra* if spurious, malign, esttrang'd, and forreign, the Authors of all disorders and *Fevers*. Thus a *Thorn* or *Splinter* in the hand, makes such disturbance through its forreigness to the part, and its spurious fermentive odour, that it excites a preternatural heat; and sometimes make the whole hand, and arm, sensible of its power: thereby so altering and corrupting the *Saline* Blood which flows thither, as summon'd by the inraged Spirit of the part (which by *Helmont* is called the *Archeus*) to expel the incroaching Enemy, as to make it put off vitality.

So that thus in the mean time the Blood is busie to expel, but not able, and for that cause angry, and hot; in approaching the *Thorne* (which through the excitemenes of heat sends forth a spurious odour) 'tis changed from its *saline* and *Balsamick* nature, and becomes as

injurious

rious as the *Thorn*. Insomuch that at last ead of a *Hostile Thorn* only, a Thorn and ornines are present to the more violent exas- ating the *Archeus*. And indeed *Optima rrupta pessima*, the Blood the most lively juice the Body being thus once deviated, and in- ted, is no less mischievous than the Thorn. r it having through adheering to the *thorny- ven* put on corruption, lost *its salineness*, and *vitality*, is thenceforth forbidden *to circu- e* in with the Blood, and enjoy the benefit of *fe*. However a ferment being begun, it nceth forth *its vitious raies*; and whilst e *Archeus* is inraged at what doth afflict him, d neglects the defence of his Territories, the ighbouring good Blood is gradualy perverted (*for a little Leaven leavens a whole Lump*) and e *Life* of the part is endangered.

Thus you may see the cause of a *Fever*, and at though it takes *its* denomination from *leat*, yet *that heat* is but *the effect*, and there- re not so much to be minded; seeing the *orn*, or *thing causing is cold*, and *Deadly*. But if hilst the *thorn* in the hand is unremov'd, or if moved whilst the begun *Thorny Ferment* or *lea- en* is in being, they should, to abate the *acci- ental* Feverish-heat, let the Blood out, or ap- ly *coolers* outwardly or inwardly; opposing he *preternatural heat* with contraries, could you ossibly, forbear smiling, and not think them

half

half-*witted*, or at leaſt wiſe well furniſht with Ignorance? ſurely I think not: yet this way might, and ſhould, doubtleſs have ſerv'd, had not *Chyrurgical experience* prov'd it Vain; and not only have ſerv'd, but we ſhould perhaps have been able to bring, ſome old muſty rotten *Axiom*, to have prov'd it *Authentick*: if not backt with ſufficient *Authority*.

For a great many of the *Antients*, who were wonted, as at this day 'tis too common, to ſtrike at the *effect* not the *cauſe*; loving *ſloath*, and *eaſe*, and being loath to ſwim againſt the ſtream of a received opinion, leſt they ſhould be accounted *Hereticks* in *Phyſick*: deem'd it better, more ſafe, and profitable, to *Tranſcribe Collect from, and comment on their Antients*, than in the leaſt to oppoſe their dark notions. Inſomuch *that* till within the ſpace of an hundred years, there was rarely any, who ſung not the ſame *Cuckows note*.

But Diſeaſes growing more obſtinate daily; and baffling the common *method* of healing, whilſt the *Pox* and *Scurvy* prevail'd. *God* whoſe Mercies are beyond his judgments, mercifully ſent us Men, *tender* of the health of their Neighbour, and *that* ſought not *wealth* ſo much as Wiſdom; who have ſo effectually laid open the errors of *Galen*, (who was but a man at beſt, and therefore Subject to err) and manifeſted the defects of the *Antients*; who were

like-

kewiſe Men, that unleſs we wil wilfully ſhut ur eyes as (*the greater is the Miſery*) too ma- y do, we may plainly enough ſee their bar- enneſs.

I remember a Learned Gentleman of my ac- uaintance, no Phyſician but a general ſtudent, nd by that means intimate with ſome *Court- Phyſicians*, ſeriouſly told me; that on a time e lately Diſcourſing with an eminent *Doctor*; lover of Chymical Principles, and asking him vhy he let his Patients be bleeded, ſeeing he new better things; had what follows for an nſwer. Sr. (ſaith the Dr.) *I am forced to do t, otherwiſe I ſhould have little to do, for the eople will be bleeded and look ſtrangely on him hat wont admit on't, and they muſt be humour'd.* muſt needs confeſs the *Doctors* dealing is po- itick: but how in the interim it fares with his Conſcience, I know not: but ſurely I hink, mine would fly in my face, ſhould I do ny thing which I knew might prove injurious o the Sick, though the *Patient* being ignorant perſwaded me. Much good may his gain by bleeding do him.

But to reaſſume our diſcourſe about Forreign Ferments, and to prove them the cauſe of *heat* in a *Fever*, leaving our Thorn, let us conſider a Mote in the eye, not unlike a Thorn to the part: of which I will Treat, after I have deſi- red you to take notice, *that all Ferments are*

injured

injured by strange ones, and that all parts and Liquors of the Body abhor the intrusion of a forreigner. Thus a Mote in the Eye stirreth up a *Feverish heat* in the part, whilst Nature being hurt sends moisture plentifully to wipe it away: But labouring in vain, grows inraged, and angry, and gives leasure to the Mote (*heat being present*) to lay the foundation of a *spurious Acrimonious Ferment* that corrupts the *Latex* flowing thither, and endeavours a total extirpation of the life of the part. Insomuch that unless a Medicine contradictory to *Acidity*, and the *Spurious Ferment* subvenes; a a continual weakness if not loss of the sight is threatned; whilst the *Latex*, or Liquor which flows Saline from the Eyes when wel, is corrupted by the acid acrimonious Ferment.

Thus a certain Merchant from some Hay-dust or such like Motes that fell into his Eyes, contracted a violent soreness; he took various remedies, as ordered but they still grew worse and worse: at last, when he had for nigh too months used many Medicines to cure them, and all attempts prov'd unsuccessful, because they struck not at the cause; a judicious Chymical Doctor my acquaintance, whose many years converse with *Pyrotechny* had made him well skil'd in *Physiology*, and the *Doctrine of Ferments*, hearing the Merchant complain to his Physician, that told him he must have *Blisters* rais'd

iſters rais'd in his Neck, to draw the humour ckwards; *after the pretty ill-contriv'd old ay ſtrike at the effect but neglect the cauſe*) I y the ChymicalDoctor hearing him complain d ſeeing him like to looſe his eyes ſight; out compaſſion offered him his help contrary to s cuſtome, (*for I believe he hateth that shabd trick of asking people to buy health*) and ld him he would give him ſomething to cure m; ſhould not coſt above half a Crown: the lerchant replyed, he cared not what it coſt rovided he could be cured: and thereupon oming next day to the Doctors houſe, he gave m a Liquor that kills Spurious acid Ferents, and is very friendly to the eye; which eing dropped into his eyes, three or four times day, they were well in the ſpace of (*as I bink*) three daies. By which you may ſtill e the force of *Ferments*, and what Medicines re likelieſt to prevail.

And as a *Fever* in the hand is caus'd by a *horn*, a forreigner and an enemy to the part; s alſo the like in the Eye by a Mote, both the *egetters* (heat being preſent) of *Spurious erments*: ſo if it happens that any thing is dmitted into the Stomach (which I have in ollowing Diſcourſe endeavoured to prove the rime ſeat of life; & there through its weakneſs, r neglect of the *Vitals* called away from their uty, by ſome ſudden fear, ſurpriſal, or other-

wiſe

wise (for there may be twenty waies to cause it) what ever is received in for nourishment, deviates, & puts on a Hostile dress, and through debility is detained in that Noble Bowel longer than it should: know the thing so detain'd is an Enemy, and *Metaphorical Thorn* to the Stomach the prime seat of Life, and consequently the Parent of Feverishness in the whole body by consent. The which thing happens not to the Eye, or Hand, in regard they are *less noble and nourished*; and are not those on whose welfare the life of the Whole Body depends: therefore no more to be compared to the stomach in point of Excellence then Servants are to their Masters. wherefore seeing the blood, which is innocent, is commonly charg'd with the guilt of harbouring the cause of a *Fever*, and is therefore let out and Nature impoverisht, I will proceed to prove, that 'tis mightily wrong'd, and lay the blame on the Stomach as its due.

To tel you that with *Stomachical Medicines*, and those that resist Spurious Ferments, I have known of many hundreds that were cured of *Fevers*, without the least assistance of *Phlebotomy* or endangering the Life of the Patient; and such *Fevers* that the single and associated endeavours of several *Galenists* before the Doctor that at last cured them with such, was called; will be, I suppose, much to weak an argument

nent to prove it; inasmuch as some may on the other hand object, that those Medicines all *stomachical*, might be aswell adapted to *Blood*, and might destroy the Spurious ment in it. I therefore shall endeavour re amply to prove by arguments aswell as mples.

And first I wil begin with a *Hectick Fever*; ich though numbered by many, and that inepdy, in the Catalogue of Consumptions, hall here Summon in to prove the stomach seat of a *Fever*.

To tell you its definition, and to spend time d paper, to tell you the opinion of the Anti- s about it, would be a thing besides the ter: it being not my intent to spin out a lious Discourse, whilst the Disease is too no- iously known. That the foundation of that brile heat, which accompanies a *Hectick*, is the stomach, and that its weakness is the cau- thereof, is so apparent to any one that has t half an Eye, that to deny it would be in: whilst in the beginning of the Disease, when 'tis in its Bud, a Feverishness is wonted possess the palms of the hand, and some- nes the whole Body, in less than an hour af- r eating any thing liberally: and this when yet the food is in the stomach, and no chyle nt fromthence to the *Venæ Lacteæ*: much less to ie blood in the Veins; that it might there

prove the cause of that *Heat*. Nor doth the *Æstuating and Feverishness* cease, till the stomach hath overcome the oppression of the food, and in some sort fitted it for the *Duodenum*: yet at last having digested and clear'd it self of it, the *Æstuating* spontaneously ceaseth, till the stomach is over-loaded a fresh. Here we see that a Fever is caus'd, and cured again, whilst the Blood in the Veins is unconcerned.

That this is true my own experience hath told me, besides what I saw from others. For being some years since a little *too Bookish*, I in studying for the health of others, lost my own. Yet not so, but that I could pretty well walk about; for 'twas only my Spirits were flag'd, and the digestion of my stomach weakened. This I felt for a month together, and could by no means be drawn to give over, till by apparent signs I fully perceiv'd my self in a *Hectick Fever*. For usually at noon, after eating a moderate dinner, or at evening a supper, the palms of my hands would burn, my head ach, & I was sometimes more than ordinarily *Feverish*: that this Feverishness was from my Stomach, and that the Blood was not concerned, any otherwise than as 'twas hot for the sake of the vital Spirit, I will thus prove.

I usually about an hour (sometimes less) after Dinner or Supper, whilst as yet the mea

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was in my ſtomach, was wonted to have the palms of my hands hot, and ſometimes other parts too, with no little pain in my head. Being therefore a Tabler with my *Cordial Tutor*, I knew how to come at Medicines; and would uſually, when I found *the Fever* and *Head-ach* violent, drink about four ſpounful of two Medicines which were *ſtomachical* and abſterſive, and as uſually remove them both in half an hours time by enabling my ſtomach to maſter the food, whilſt it deſtroy'd all inclinations to Spuriouſneſs. Whereas ſhould the food have laid long, have declin'd, and prov'd Thorny, and the ſtomach not able to diſmiſs it; the thing to be expected had been a *continual Fever* from Natures endeavouring to expel it.

Nor is the heat in a *Hectick*, otherwiſe differing from that in a *continual Fever*, than that the one is occaſion'd by food receiv'd into a ſtomach that is unable to digeſt it, through an ill-habit and general weakneſs: and that the other is caus'd from food received into a healthy ſtrong ſtomach; which either through its being too too much or from ſome other accidental error, Nature being unable to diſpoſe of it, lies there and degenerates, and *Thorn*-like produceth a *Fever*.

But a *Fever* which aſſaults Perſons ſtrong, & luſty, is commonly by far the more vehement

and raging; therefore wanteth the most excellent remedies. For their stomachs being vigorous, a small matter hurts them not; and their strength being confirm'd bear's them out: so that if they are caught, commonly the offence is to some purpose, and they sometimes dearly pay the punishment of their offence. For what is more common, than to have *robust, and jovial* people; if after *surfeiting and surcharging* their Stomachs, they fall into a continual Fever: for want of potent absterfive remedies to destroy the forreign ferment and enable the stomach to do its duty, to take their last farewell of this World, when *Phlebotomy* and the Doctors *coolers* have done their best. And all because they mistaking the matter fall foul on the innocent Blood, and never level *at the cause* in the *Stomach*. Whereas they that are weakly, tender, and feebliſh, not daring to be so bold with their stomachs; if they exceed their little Doses, and their healthsare prejudiced by it; yet it not being so over much to excess, they make shift to wade from under it, with some slender disturbance, and pretty easily recover again:

But what is the seat of a Continual Fever, alwayes in the Stomach and no where else? If you mean those *Fevers* which are bred by themselves alone, and don't borrow their being from *strange* passions: I say yes, *for experience tells me so.*

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To the truth of which *Helmont* testifies, after he had said, I will shew both the *seat and manner* of a Fever, in such manner as experience, and a long diligent search of things, hath made manifest unto me. Thus he delivers himself, *First of all therefore a Diary, and that which is called an Ephemerial Fever from the duration of one day sits in the hollow of the Stomach, and is for the most part from vitiated food; therefore also after vomiting or the finishing of digestion it ceaseth of its own accord. Likewise a consumptional or Hectick Fever, is a certain quotidian or daily Diarie, returning soon after the taking of food, from a part of it being corrupted. And in ch.* 10. *he saith, that they are so much the worse Fevers, which shall not sit in the hollowness of the Stomach, but in its convex parts; because none but an extraordinary Arcanum can reach into those places. And therefore all Camp and all Endemical Fevers are more stubborn than others and for the most part without Thirst; wherein the heat is scarce perceivable, and a continual perplexity alone brings the sick unto their coffin: for such-like Fevers defile only from without, and affect the last nourishment of the Stomach. Because indeed so long as we live, our whole Body according to Hippocrtes is transpirable, and exspirable. For I have elsewhere demonstrated the Lungs, and Diaphragma, are* Tract. de Feb. Cap. 9.

on every side passible with pores in live-Bodies. Through which while Endemicks pass, and smite the convex part of the Stomach, they oft-times infect the last nourishment——Else-where in the same Chap. he saith, *that those Fevers that are neareſt to the Orifice of the stomach, are by so much the more molesting, and formidable in their perplexities.*

To confirm the truth of which Doctrine concerning a Fevers seat in the Stomach, a *loathing*, just after the beginning of a Fever, an abhorring of fleshes, fishes, and those things which readily corrupt, do offer themselves; as likewise thirst, and want of Appetite do prove it. Pain in the forepart of the head, Dotages, great Drowsiness sometimes and watching other some, pain about the mouth of the Stomach, and sometimes in that part of the back on which the stomach resteth, do also shew it. Burntish and stinking belchings, a prostrated Digestion, and Vomitings plainly attest it; as also roughness, foulness, Dryness, and Blackness of the tongue and mouth.

But to prove more fully that the *stomach* the harbinger of the Thorn, and the Blood only hot by consent, and for the sake of the *Vitals*; as also to manifest that *Helmont* was waies mistaken when he said, *that the nigh the seat of Fevers are to the Orifice of the stomach, they are by so much the more troublesome*

nd formidable in their perplexities, take these ollowing examples.

In the year 1660. being the fifteenth year f my Age, about Mid-Summer occasions re- uiring my taking Coach for *London*, I return'd om thence into the Country again about a onth after; and the last night upon the road, y Jovial companions requiring it, by con- nt after supper we went to be *merry* or ra- her to speak more properly be *Mad*. We ving drunk pretty high though not to *drun- nness*, I that alwayes beforewas accustom'd to oderate drinking, was illish next morning; d about noon had a pain in my Stomach, t at night when I came home was assaulted ith a violent fever, whilst my *Head* and *Sto- ach* grievously ach'd & a violent pain posses- my Back, doubtless caus'd by the stomachs ning on the back-bone. In this plght I was en next morning they sent to a Physician, o sent me a purging dose: I took it the next y, and had six or seven stools, but my pains re more and more increast, insomuch that id little but roar.

At night after taking some *Kitchen-Physick*, vent to bed being ill, and next morning when wakt I found my self-well; and according- arose and came down. They wondered to me whilst with Joy I told them I was *well*, d had not the least pain or Fever: But a few

hours after they viewing my hands, and face, found the *Small Pox* coming out thick and three fold, as being I believe made worse by the purge.

Hereupon, my bed being warm'd, I was sent back again to it, & with Difficulty escaptwith my life: but for five years after this with, what with the weakennings of this fit, twice bleeding an Issue, often vomitting, and oftner purging; was every year as duly as autumn came, laid up with a continual Fever, or an intermitting one. Though ever since through the benefit of such healters whose properties I have describ'd, was not sick, to say sick, two dayes.

By this my sickness was manifested the seat of a *Fever*, and that *Helmonts* assertion is true. For if the seat of a *Fever* is the Blood at which the *Galenists* shoot their arrows; how came it to pass I was not pain'd through all parts, seeing the Blood doth circulate through all? and that only my *stomach* as chief and my *Head* and *Back* by consent should be punisht by the Feverish cause? also how came it to pass that after it was out of my *Stomach*, and that the pain from thence and from my Head and Back was remov'd, that the Fever ceased, and all illness was banisht, whilst yet the impurity was in my Blood? For if a Fever should have its *Throne* in the Blood, to wit a forreigner or Enemy being in it: It should then at that ti

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when I thought and felt my self perfectly well have *Æstuated* most, and been Feverish; seeing at that time the morbous *Fex* was present in my Blood, and was going to be driven to without.

Where will they find lurking-holes now? and how will they prove Phlebotomy needful? They will tell you, or at least-wise they may, that they love to walk safely in the foot-steps of the Antients; though were those Antients now living in our *Northern Climats*, doubtless our modern, and more stubborn diseases would baffle both them, and their frigid methods; and that (though some of them wrote like Ignoramus's, and were scarcely in the least acquainted with Dame Nature) they had rather persist in their (*Heathenish*) methods, *whilst Diseases in the interim get footing*, than now being old, and wanting Medicines to cure, leave destructive *Phlebotomy* off. They would do well in the mean time to tell us, if the Antients were such excellent Naturalists; why the *Romans* who were a people not void of sense, by the perswasions of *Cato the Censor*, banisht *the Method* of *Physick* from their City: he alledging how easily a man might live without it, having lived fourscore and five years himself without a *Physician*; but doubtless not without *Physick*, for all things that are good, and by experience found *innocent* and *healthy*,

healthy, may without a *Solecisme* be termed Physick: but what-ever is destructive, disgustful or a weakner of the Faculties, is improperly called so.

But that which I believe was banisht from *Rome* as hurtful, and exasperated their spirits against the *Art*, was their *poysonous doses*, and those methods that rather weaken than strengthen a man. I could wish they, to wit *poysonous Remedies* had never return'd, and had never been counted more, as *Physick*; for then my Father for ought I know might have been alive to this day.

However I will not leave the matter thus, but will prove by one example more, that the occasional thorn, and cause of a Fever has its seat, and residence in the *Stomach*: and that therefore to let the Blood out whilst 'tis only hot by accident, is a needless thing, if not hurtfull.

A Gentleman my acquaintance falling sick after the eating of something that disagreed with him, fell into a Fever, an eminent *Galenist* was sent for, and for a fort-night laboured in vain to abate the Fever; notwithstanding his Bleedings and his Coolers.

Hereupon the Gentleman being given over as incurable, though as many are, he was afraid of a Chymist, yet sent for my honest *Tutor*, knowing at last he could but die, as the *Alder-man* his

Father, and also his *Mother*, had done about six weeks before of a Fever and were buried together in one day; after they had each of them been bleeded once or twice at least. The *Chymical* Doctor hereupon visited him, and finding him very weak, and in a Fever, with a very great pain in his *stomach* went home and sent him two Medicines, on an enemy to Acidity, and Acrimonious spurious Ferments, and the other Cordialine to revive his drooping spirits.

He took the first as ordered several times, and about six hours after when the Doctor visited him again he found him a small matter better, but the Fever not removed, and the pain in his *Stomach* remaining: because the Medicine takeninwards was not strong enough alone to conquer the Disease *Leaven* in his *stomach*, which as a *thorn*, or rather *thorniness*, there Implanted, was the cause and parent of the Fever. Hereupon he took another Remedy that kills acidity and that was somewhat akin to the first, and applies it outwardly to the Pit of his *Stomach*: and then gave him Medicines as before plentifully to drink. These by their insinuating and subtil liveliness so narrowly on both sides, beset the *forreign spurious Guest*, that next morning there remained no foot-steps on't (*see here the power of Ferments*) so that the Doctor visiting him found him

him pretty well, only weakened with his fort
nights ſickneſs: for which cauſe *cordials* & ſuch
Medicines ſtill were ſucceſſively given him; and
Sack, and good ſtrong Beer with a *Toſt* in mo
derate quantities were not omitted.

By following of theſe he in leſs than four daie
ſpace left his bed, and walked about the cham
ber: a fame of which flying abroad, a certai
pretender to huge skill in Medicine and to a
great in feeling the *Pulſe*, (concerning who
alſo elſe-where) came boldly to give him
viſit. Whereupon ſeeing him ſo well, to th
end the *Chymical* Doctor might not have th
whole honour, feeling his *Pulſe*, tells him h
was in a continual *Fever*, and *that* 'twould ha
zard his Life if he were not bleeded.

This exceedingly diſturb'd the young Gentle
Man, (*for Death is the King of Terrors*) an
caus'd him forthwith to ſend for the honeſ
Doctor in haſte to hear what he would ſay t
it. The Gentleman having told what th
Apothecary had ſaid concerning bleeding him
The *Chymical* Doctor askt him how he foun
himſelf: he replyed very well, and that th
pain was remov'd from his *Stomach*. Upon thi
the Doctor heartned him up, and admoniſh
him not to let in fears, for he doubted not of hi
doing well; adding, that if a *Fever* had bee
preſent his Body would have been out of order
and chearfully bad him farewell. The Gentle
ma

n got strength apace, and yet kept his blood, d saw the *Cunning Pulse-feeler* mistaken: within seven or eight daies after he walked road, and remains well now 'tis several ars since. But by this means he is become h a *Chymical Convert*, that he cares for none t Chymical Remedies: nor cares he for them less they are *stomachical*, and agree with the fe of that part.

Abundance of instances as remarkable as se I could bring, did I think it needful here: t omitting them, I shall desire you to con- er how little benefit *Phlebotomy* affords, ilst the Blood is not concern'd in the mat- . For though the *Blood* seems to look of ious colours when 'tis let out, as being in- ned for the sake of the *Vitals*, at the Disease t intrudes: yet does that not argue in the least ecessity of letting it out, seeing a Fever is and y be safely cured without it. to say that there putrefaction in the Blood, and that for that se it should be emitted won't do neither; ng if it be deviated or putrefied, good and l together will be retain'd, aswell as let out. ides, that the Blood is not putrefied plainly ears; from its return to *vitality* when the er is overcome, though not an ounce of it s transmitted: also from its losing that oloured ness which appear'd in the Fever n the cause in the *stomach* is remov'd and

the

the preternatural *æstuating* ceaſe. Where as were the Blood really putrefied it coul not be, ſeeing a returning from *Real cor ruption* to Life and Health is denied. Beſides the Blood ſhould putrefie in the *Veins*, the *Vei* themſelves would putrifie as in *Gangren* &c.

But what are the Signs of the Blood being pu trefied?

Is it not from Diverſe colours appearing the porringer, after 'tis let out? As Black Yellow, Duskiſh, White, and ſomewh Greeniſh colour? is it not from a ſlimy, gre watry thin matter? and laſtly is it not from conſiſtence not thready or fibrous, ſcarce cle ing together? And if theſe be the tokens of Blo being putrſfied, let us hear what the Learn Chymical Phyſician *Van Helmont* ſaith conce ing it, from whom I made bold to borro theſe *queries*.

In anſwer to them, ſaith he, "I decl "under the penalty of *De feb. Cap.* 2. "convicted Ly, if any o "will make tryal, that "have examined the Bloods of two hundr "wanton Country healthy people in one or "day, and many of them were exceedingly "

like in their aſpect, colour, matter, and conſiſtence. Many of which I deſtil'd and found them a likeprofitable in healing. For our country-People are wonted at every *Whitſuntide*, to let out their Blood, to to the end they may drink the more largely: and though many of them ſeem'd to be putrefied, others Cankery or Black-Chollery; yet nevertheleſs the Country-men from whence thoſe bloods iſſued were very healthfull: Therefore they confirm'd me, the tokens of corruption not gain ſaying it, that they had their bloods not alien'd in the leaſt, or eſtrang'd from the Nature of a Balſame. Wherefore I have laughed at the Table of judgments from the beholding of Blood emitted; and have really concluded, that by Phyſicians the venal Blood is commanded to bekept, on this account that at leaſt-wiſe they might number one viſit to the ſick. For if corruption of the Blood hath any where a place, and if under that name it betokeneth the letting forth of it ſelf, ſurely that muſt be in the Plague. But in the Plague the cutting of a Vein is deſtructive. Therefore Putrefaction is no where in the Blood of the Veins, nor a fear leſt the putrefaction of that Blood ſhould prevail; and by conſequence

Aſpectu valde diſſimilares colore, materia, & conſiſtentia.

" consequence the scope of letting out the " Blood is in this respect. erroneous. Thus said *Helmont*.

Nor is his Doctrine coatradictory to experience; for let others talk of the *Blood* being faulty in a Fever and of its being the cause of the *æstuating*, and corrupted, if they will call it so. Yet I testify, I have known of many hundreds cured safely and happily of a *Fever*, by remedies that were innocent *Stomachical* and lively, and the destroyers of forreign ferments, without the least assistance of *Blood-letting*. Nor were months required to cure a Fever with such, whilst commonly five dayes space did it: sometimes four, sometimes three sometimes two. And sometimes if the Patient was pretty strong, and not much weakened in his *Vitals*, one dayes time would do it without attending the leasure of a *Crisis*. But if the party had been one that had long languisht under other Physicians, and was thereby much impair'd and debilitated: though it required many times three weeks, if not longer to regain his lost strength, yet four or five dayes time at most carried off the *Fever*.

One thing there is which I have observ'd very *injurious* in *Physick*, that is mask'd under the vizard of Art. To wit, that a Physician being called whether in a Fever or otherwise, doth notwithstanding his pretences to *Method*, at wit

ithſtanding the Diſeaſe, ſee it violently
t footing, whilſt he gapes for a *judicial Criſis*.
nd for all he tells them,

Principiis obſta, ſero Medicina paratur,
Cum mala per longas convaluere moras.

Vithſtand at firſt, for healers late I ſay
repared are, when evils through delay
ave waxed ſtrong ——— ———

And is permitted, by being ſent for in time,
ſtare principiis; yet by clogging droſſy Medicines
id debilitating methods, lets the Diſeaſe grow
orſe; And when through the ineffectualneſs of
sRemedies he ſees the ſick party dangerouſly
l, he tells the byſtanders that the Diſeaſe is
rtinacious, ſtubborn, and difficult to be cu-
d; and that he hath done the utmoſt Art
d method will allow him, and therefore now
will wait for a Criſis. But if in the interim,
a little after, *Nature* being not wholly de-
ated does (like a Fire almoſt extinguiſht
ith water and dirt) through the benefit of a
w ſparks of life left in its Embers, revive and
t ſtrength by the aſſiſtance of a little *Kitchen*
hyſick, when the clogging Medicines are laid
de, and *non-pluſt*; how is the *Doctor* applau-
d for his mighty Cure, and *Nature* not in
e leaſt commended: notwithſtanding the

(oppoſing the Diſeaſe & Medicine too), did the Cure by her proper ſtrength. This I have often beheld, & wondered to ſee that the people could ſuffer themſelves to be ſo ſignally deluded. *For if a Perſon is ſlightly affected & illiſh & the Doctor, being ſent for, gives him medicines ſo ineffectual as to exaſperate the diſeaſe, or let it grow ſtronger; thereby confining his Patient to the Dungeon of a ſick bedd: and yet after all this if Nature by her own ſtrength does the work, and reſtores the ſick again; or if by other remedies aiding ſhee does it; Know this for certain the firſt Method & Medicines were deſtructive and no waies aſſiſtant to Nature. For ſhall Remedies not be able to deliver one out of the hands of a ſlight Diſeaſe, and yet be able to effect it when 'tis twice worſe? I ſay no: For you may as well imagine that perſon able to carry five hundred weight on his back, who upon trial could not carry three.* But indeed that their Remedies do not do it is plain, and 'tis as manifeſt that *Phlebotomy* is uſeleſs: for commonly when they have brought the Sick to that paſs that 'tis dubious whether they will live or dye, and only attend upon a Criſis, then they apply themſelves to *Cordials*, and to *Kitchen Phyſick* and their Patients are ſometimes recovered by them.

Whereas if Medicines are truly *Stomachical* the deſtroyers of forreign Ferments, Friends

the life, Resisters of poyson, and innocent, ney do not use to permit the growth of dis-ses: But laying the Axe to the Root, cut em down (if they are acute) in the space of ur or five dayes: And the first day give the atient such a Testimony of their Vigour, and their Power and abilities in healing; that in-ead of growing sicker, they are far more chear-ll, and have thereby encouragement to take em. But if such Medicines have been exhi-ted, as I have several times known, and the tient hath vomited them up; and hath after king them often still done the same, so that such Medicine could be admitted to work on the *Disease*: It was an apparent sign of *Patients* not recovery, and that the mor-is *Fœx* reigned in his *Stomach*.

And if such innocent Medicines as I have be-e spoken of (with others as occasion) have n taken in some Diseases of long continu-e, and that therefore required the longer time extirpating them, and their *Semina*. And e not in six dayes time, or less, given some imony of their Vigour and Virtues; but have ertheless suffered either the Disease to stand stay, or get strength: I say the Remedies g thus non-pluss't, if the Disease did more rowly beset the life in the Stomach &c. Is a real sign of the Patients not recovery, and the best *shop* Remedies would be baffled.

Therefore I say, and say it again, that that Physician who lets a Patient for several dayes decline, whilst he makes use of Remedies in a Fever, or other such like Acute distempers and yet at last the Party recover: deserves not in the least to have the honour of the Cure whilst *Nature* by her goodness effected it. For had she not done it, for all his *Crisis* the Patient had died at last.

And let it not suffice to say this learned man or that learned man useth *Phlebotomy* in a Fever, and therefore we may do so: for if they do so, know 'tis through a penury of good Remedies, for where noble Remedies are, there no need of it. And know also that *Helmont* who out of compassion to his neighbour wrote expressly against it, was as *Learned* as the Learnedest of them all: and that not a few *Learned* and *Graduated Doctors* in this *Nation* have appeared in Publick against it. I remember one of our ingenious Moderns, in a treatise of his lately published, candidly confesseth *that he through a penury of good Remedies in some hot Fevers, made use of the Lancet.* I must needs highly commend his candor, whilst he does his best to find *better*; and could wish more Physicians had so much good will towards their Neighbour as to be as diligent as he.

For *Purging* and *Phlebotomy*, the two main Pillars of the common Method, where found lea

arned *Helmont* ſo fruitleſs and deſtructive in evers: that with a ſerious Character he affirms ſhould be guilty before God, if he did not perade we muſt wholly abſtain from them.

What muſt we doe then? Go to labour as ner honeſt Phyſicians have done, and take ed of *Mercury* and *Antimony*, by which ans you may get Medicines that will credit Phyſician; and certainly cure a Fever. Such dicines, I ſay, if you are as fortunate as ſome ers have been, that will not ſtand *ſhall I? ll I?* but will fall to work on the *Diſeaſe* ſently; and if *Nature* be not too weak, will ble her to caſt it out the dores, either by mit, Sweat, Stool, or Urine, according as beſt can diſpoſe ont.

But what, is a Fever by no means ſafely to be ed by Phlebotomy and borrowing the aſſiſtance e Lancet? do not we ſee that a perſon in ver that is exceeding hot, has that æſtuating ed by bleeding, and it afterwards the heat inſeth, and the Fever is renewed, cooling n is produced by ſanguimiſſion? is not this ons and manifeſt? I anſwer 'tis obvious that bloodletting the Patient is cooled, but do not conſider how; for 'tis no otherthen as the Vitals are weakned, and ſo a ting for a time from the Combate between ure and the *Occaſional cauſe in the Stomach* mitted of. For when ſhee has rallied,

and gained a reinforcement, and is enabled to give another onset, the Fever renews, and is as ill as before, and if you think meet requires a cooling. *But I don't mean by a loss of more blood* for if you go that way to work, your cooling will but add weakness to weakness, and take away strength from the shoulders of Nature. And yet after a second or third opening of Vein, and a loss of that *Crimson Treasure*, the *Cause, the Cause, the Cause I say*, in the Stomach remain and *Nature* is not wholly prostrated, the Fever will again renew in spight of the Lancet's assistance. For

Manente causa, non tollitur effectus.

A Thorn in the hand remaining, a heat and Fever in that part doth not cease. And the occasional matter (like a Thorn) remaining the Stomach, heat in the whole body will not cease, so long as the *Life* can make resistance. But when you have let out too much of the *Bloud*, so that not enough remains to make good the Combate, the Patient is fairly cool'd, and to the small honour of *Phlebotomy*, dies: while the numbers of the *Fatherless* are increast.

Whereas had a Medicine that is able to preserve it self from *Mouldiness* in the Glass Gally-pot, and not only so but also *lively, innocent, friendly to the Stomach*, and *a resister*

Spu

spurious ferments, been administred; with some other Cordialine Medicine, according to the necessities of the sick, to revive and keep up its spirits: *Nature* might not only have been enabled to expel the *Occasional cause*, by ways most meet and easy; but likewise the Thorny-ness, or bad Character imprinted on the stomach, and its dependants, might be obliterated; as also the faculties and functions strengthened. So that a person cured after this method and way might be as lusty in few dayes as before.

When as those that are cured after *repeated Phlebotomy*, and such like exhausters of the strength, if they at length recover through the benefit of Nature or otherwise: How *slowly* do they get strength? how *thin* and *weak* (like *small beer* its own self) are they for a long time? and how subject on the least error or cold to suffer a relapse. The last of which the learned *Dr. Willis* confesseth, saying, *They who let their blood often are the more prone to Fevers.* *De Febr. Cap. 1. & alibi*

Neither, as some suppose, is Putrefaction in the *Heart* or *Stomach*, the producer of heat of it self; and so consequently the cause of heat in the whole body: For if so that *Putrefaction* (which of it self is so *Hot*, as to extend its heat to the *Extreams* and *Surface* of the Body (&c.) to the hands and feet; must of necessity

scorch or burn thot bowel wherein it resides. But that the real producer of that *æstuating* and *Feverishness*, is not an inflamed mass of putry-fyings, I shall prove by a *Thorn* thrust into the hand; which is so for from being hot, that 'ti actually and potentially could: and yet through its being an Enemy to the life of the part inrageth it, and exiteth a Fever: Which cannot better be extinguisht than by a strengthening of the injured life, and enabling it by good remedies to expel the Thorn and Thornyness By doing which, the *Præternatural heat* will of its own accord cease, without the aid of *Coolers*, or taking away the *Blood*. Therefore is the Heat in a Fever a thing by accident, a latter product, not the being or occasional cause; and consequently not so much to be regarded, for that cause, and for fear of inflaming the sick, by adding a kind of *Fire* to *Fire*, as the phrase it: to deny, when the Patient desires it *a Glass or two* of comfortable Liquor (to wit *Good Beer*, *Ale*, *or Sack* in moderate quantities. It having been by long experience proved that through the assistance of such in Fevers much good may be done: Seing many have recovered by their sole aid, when the *Apothecaries* Drugs have proved aidless without them. But if with them, good, innocent, yet live Remedies are given to corroborate and strengthen the functions, by destroying all Spurio

Fe

rments: The Diſeaſe muſt needs with more ſe be expelled, and caſt forth by a two-fold iſtance. But to let you ſee the excell cy of *ively Liquors* in a Fever, I have inſerted heſe following relations.

A Gentleman my acquaintance, being in a *ever*, was forbidden, though he deſired it of-n, the uſe of ſtrong-beer by the *Doctor*, ſay-g 'twas aſmuch as his life was worth. The ever continuing, and whilſt he languiſht, not eing able to obtain any of his wife and atten-ants, who were frightned with the menaces the *Doctor*; the Gentleman was reſolved to y the event, not doubting but he ſhould do ell, and therefore watching his opportunity, n their abſence privately ſteals to the place here the *Strong-beer* lay, and drawing two arge Tankards full drank them off, and car-ied a third to his bed-ſide; the which he alſo rank off, and laid himſelf down, and began within few hours to mend upon it. The *Doctor* ot long after coming to ſee him, he askt, and arneſtly requeſted he might have ſome *Strong-eer*: The *Doctor* anſwered not by any means, dding 'twill inflame you; Well (replies he gain) come what will on't, I have taken three Tankerds full, and ſo he tells him how, to which he Doctor knew not what to ſay, ſeeing him ſo nuch mended. And there upon contrary to his adored *Small-beer Method* the ſickman

quickly

quickly recovered, who otherwise had undoubtedly laid Languishing a long while, if not perisht at last, by following *Heartless Sloe* and *Spiritless Small-beer*.

Also a man and his wife, both my *Quondam* acquaintance, and neighbours, being in a Fever, and prohibited by their *Doctor* to drink *Strong-beer*, *Ale*, *or Sack*; where there upon through about two months sickness very weak, that their recovery was despaired of by many. But whilst they were thus languishing, and the Doctor not coming as he used to do, necessity required them to send their son to him: who found the *Doctor* indispofed and feverish. But the prettiness of the *Knack* was that *Master Doctor* who denyed strong-beer to his two Patients, *wanting a refreshing dram or two* whilst the youth was there, was almost angry with his servant for not quickly bringing up a *Cup* of the *Best-beer* to quench his thirst. The youth observing this at his coming home tells it to his Parents, and thereby renewed their desire to drink a cup of *Good Beer*, *&c.* But being unwilling to do it without a *Doctors* advice, resolved to consult another, and accordingly send for him. Who being a *Chymical Physician* spontaneously advis'd them to follow lively corroborating liquors, and drink now and then a *Glass* of *Wine* or *Ale*, with a *Toste* to warm it. These conditions of peace were mighty

pleaſing, and prov'd no leſs efficacious and ofitable: ſeeing that with the aids of ſuch, d a Doſe or two of Phyſick (I dont mean rging) they both ſhortly recovered.

Many ſuch remarkable inſtances I could ve you, which were in complaining-wiſe d me by the very Parties themſelves, that in kneſs were thus forbidden ſtrong liquors, and at on no leſs penalty than *Death* it ſelf. One of em (a Gentle-woman) told me, that had e not, when ſome years ſince ſhe was in a ver, drunk Sack liberally, contrary to the *ctors* ſtrick't command, ſhe had been in the *ck Box* (meaning the Coffin) e're now: For, ſhe ſeriouſly told me, by the help of it and her *Kitchen Phyſick*, whilſt ſhe took none of oſe *Decoctions* the Doctor ordered, ſhe fely recovered in the ſpace of ten or twelve yes, the Doctor thinking ſhe followed his ders. But on the ſeventh or eighth day the *ver* being vaniſht, the *Doctor* told her ſhe ight drink Sack or Strong-beer: Where-on ſhee replied ſhe had done it all this while, d that if ſhee had not ſhee had been in e *Black Box*. The Doctor hearing which, ld her if ſhee was wiſer than he (*as truly I ink ſhee was in this*) he would come nigh her more, and in a chafe went away and prov'd good as his word: But ſhee recovered, and aw her well lately.

Such

Such like passages as these almost every *Nurse-keeper* can tell you; some of whome are so ingenious and witty, that when the Doctor hath told his tale, and hath *anathematiz'd* strong liquors they will nevertheless use them, and that successfully: Concerning which I could give you one remarkable instance, but it being too long I must omitt it. I wonder in the mean time however that the people should be so unwise as thus to be led by the nose, and frightened with the threatnings of the Doctor. For if the *Doctor* whilst he is sick may follow the dictates of his own stomach in such indifferent things, I know not why the Patient may not. For it is well known, and by some taken great notice of, if a Doctor himself be sick of a Fever; not a spoonfull of *Small-beer* shall enter his stomach if he find it rather crave *Strong*. Though he command his Patient to drink *Small*: I will not say to keep them long under cure, but shall leave others to consider the reason of it. 'Tis true, and can't be denyed, that *Strong Spirituous Liquors*, Sack, or Ale, doe a little heat the body for the present: Yet if they be moderately taken (to wit a Glass at a time) the strength which the Vitals receive therefrom, doth in a five-fold measure recompence that *Injury*, by enabling them the better to withstand the disease. Others there are who having desired cold water, and laid for

want

ant thereof in a more violent Fever, have egun exceedingly to mend and grow better, hen their earneſt requeſts were fulfill'd: Only are muſt be taken to give a little at a time, aſt inſtead of refreſhing with watter they oe harm.

Theſe Examples I have brought to Confirm he uſe, and neceſſarineſs, of *Strong wholſome Liquors* in a Fever, be it never ſo high, if the atient deſire it, and it be given in moderate uantities. It being the office of a Phyſician theſe indifferent things to follow the guidnce of wiſe *Nature*, (who ſaith *Helmont* is riſer than all the wits of the *Schools*) and alwayes aim at a confirmation of the faculties, not haufting the ſtrength and Vitals.

For, as many times only through a failing in hem, diſeaſes are cauſ'd, and a hurtfull gueſt ntroduced to the dammage and detriment of he functions; which otherwiſe, had they been igourous, had not been admitted: Therefore Phyſician aim ought to be the ſtrengthening f them by Medicines well agreeing, and ſuch hat may prove true helpers and corroborators f the *Vitals*. For that being once well erformed, *Nature* who before was weak, and dmitted the Diſeaſy *Fax*, will again expell it y wayes moſt requiſite and advantageous. or, as ſaith *Hippocrates*, *Natura eſt Morbo-um Medicatrix*, Nature is the Phyſicianneſs

of

of diseases: and therefore ought by no means to be impoverisht. Thus far concerning a Fever.

I intending to discourse of a Pleurisie next, and of the safety of curing it without Blood-letting, by the assistance of vertuous Remedies: as also of the needlesness of opening a Vein, provided Remedies that will cure are at hand. Though in their absence, to prevent a greater mischief, the use of the *Lancet* may prove advantageous: we being admonisht by the vulgar proverb *To choose the least of Evils.*

Concerning a Pleurisy, and the curing of it without Blood-letting.

And first it will not be amiss to take notice, that as *Salt* is the Savourer and preserver of all things, so is it next to the life, the preserver of integrety in the *Humane Fabrick*: and that no otherwise than from a pricking and stimulating Sharpness entred into the Blood and laid aside in the *Pleura*, has a *Pleurisy* its rise. For as the *Blood*, the most livelyliquor in the body, is *Saline*, and consequently an enemy to *Acidity* and *Acidity* to it, if through an error in any of the preceding Digestions, to wit the *Stomach*, *Duodenum*, *&c.* or through a con-

ntagion in the inbreath'd Air, a hoſtile *arpneſs* is admitted into the *Blood*, and (it oving like a *Thorn* to the part it fixeth in) th take up its reſidence in the Membrane nich cloaths the Ribs called the *Pleura*, nilſt the circulating Blood, would diſmiſs it: nen doth the life in the part muſter up the ighbouring Blood in endeavouring to caſt rth this forreigner, which whilſt it runneth ther to aſſiſt the life of that part, and by e ſtimulating Sharpneſs, the life being incen-, that membrane is torn from the Ribs: e new-made cavity is filled by the *Blood* nning thither. Whereas had there not en that *hoſtil Acidity* (Thorn-like) in the *bod* and *Pleura*, that *Crimſon juice* would, its own accord have been quiet, and con-ned it ſelf in its limits.

But it being the property of the *Blood* to flow ere pain is, according to that of the Anti-s: *Ubi dolor et calor èo affluit cruor.* Where *in* and *Heat* is, to that place *Blood* flows; at profit may *Revulſion* bring, ſeeing that en part is let out, the remaining Blood will ſhort time be equalliz'd in the veins; and t if *Nature* is not too much debilitated by loſs, ſhe will give the other ſonſet ſo long he Enemy is converſant in her Territories? ay, what can be expected from *Phlebotomy*, eſs an enervation and weakening of *Nature* though

(though some respit from Death be granted) and a laying the foundation of some Chronick disease, so long as the acidity is not remov'd from the *Blood* and *Pleura* by suitable Medicines, or by *Nature*?

For by a loss of Blood, a desisting is only caused from the combate between the *Metaphorical Thorn* and *Nature*, no otherwise then as shee has scarce strength left to defend herself. But what in the mean time will become of the acidity, if any is in the Blood, as well as *Pleura*? how shall that be taken away? for good and bad will be left behind as well as emitted after the *Lancet* has done its best: what must that be left to be overcome by the strength and vigour of *Nature*, who after the Blood is let out, and shee weaken'd, hath enough, and sometimes too much to do, to preserve her self and dispose of the begun Apostem? *Yes, that's the way:* For striking at the cause, and omitting *Phlebotomy*, is some what a strange Doctrine yet, though not half so *Heretical* as formerly, since *Experience* has prov'd it *Safe* and *Usefull*. But for all this poor relief of *Phlebotomy* does diminish the Blood, and consequently hinders the Growth and increase of the *Pleurisy*, through forbiding the Bloods flowing too fast by the Vessels *Azugos &c.* Yet it withdraws none, or very little that is out-hunted, nor hinders it in

le

ſt from *Apoſtemizing*: Which thing ought iefly to be look after by the Phyſician, though it whole burthen is commonly left on *Nares ſhoulders*; who failing through want of od Remedies and proper aſſiſtants, the *Pant* dies at laſt.

Nor is this all; for if *ſhe* ſtruggling out-wears th the loſs of Blood and the *Acidity*, where- ſome recover after long lying by it, whilſt ners loſe their lives through want of Medies: yet by reaſon of ſo great weakening of *Vitals* by the *Lancet* the functions and ſerents of the body being impair'd; 'tis not ny of thoſe that prove not *Scorbutical* or *conuptive*, if they do not next year relapſe into ſame.

'Tis a miſerable thing that ſo many ſhould arly periſh of this Diſeaſe, whilſt the Vel. Blood is emitted, by laviſhing the ſtrength rough taking away its *magazine*, and neecting the cauſe in the *Blood* and *Pleura*: ſee; that the bountiful *Father of Lights* has afded Medicines for its *Safe and Perfect* cure thout exhauſting the *Vitals* in the leaſt. As *n Helmont* teſtifies who red *Pleuriſies* ſafely thout Blood-letting: nor

Helmontius, in pleura furentis Tract. & nec non Libri ejus de Feb: cap. 4. & *bi, Sparſim vulgaria remedia ad ſanandam abſque e ſa-ſectione pleuritidem, tradit.*

have a few of our Moderns frequently done th same. As I also can testifie who am owner o such, and that have known of many safely cu red of *Pleurisies* without the loss of one ounc of Blood. But as lon as *sloth* dictates, and *Pa ganish* Doctrines are dot ed on by *Christians*; a long as Physicians sha refuse to be wise beyon their Ancestors, wh were *Men*, & *Huma num est errare*; So lon must we expect an in poverishing of *Nature* under pretence of aidin and assisting her: besides coulda *Pleurisie* be cu red safely by breathing a Vein, which it cannot yet curing it by the sole aid of stout and inno cent Remedies, must needs be the excellent way; seeing that *Nature* by not diminish in her strength, which is the Blood, may k much sooner enabled after her enemy is Van quisht to recover the loss she sustain'd.

Ego sane nemini pleuritico Sanguinem mitto (inquit Helmontius) estque curatio ejusmodi tuta, certa, commoda, & solida. Nemo illorum perit: ubi interim sub Phlebotomo, plures longa tandem tabe pereunt, & quotannis recidivam experiuntur. de Feb. cap. 4.

Whereas if the Blood be let out, though the Patient escape choaking, and is perhaps de livered from the jaws of death, yet is he so shat tered and shaken in his Vitals by the loss of th Vital juice that if he recover 'tis very lon First. But if the *Patient* Die than the blame

impos'

pos'd on the too vehementness of the Disease, hen the *Doctor* is often more in fault; in that let out the Blood which is the strength of ature, and neglected that *sharpish* cause, which m an error in digestion was let slip into the ood, and furiously assaulted the *Pleura*. t though *sharpness* is grateful in the *Stomach* t exceeds not its Ferment, yet out of it 'tis *Thorn* to the part it fixeth in, 'tis the cau- of *gripes*, the Parent of a *Consumption*, and ll other Diseases almost. To which *Hippo- tes* testifieth, and saith *Non calidum, frigi- m, humidum, siccumve, sed quod acre, a- rum, acidum, & austerum morbi sunt.*

But, omitting narratives concerning such o have miscarried in this Disease under the *ncet*, it being a thing too too frequent; I ll only relate what was accidentally told me the Brother of a Person not many years e *Pleuritical*: it being extorted from him hearing another declare, how his Grand- her *perisht* by *Phlebotomy*, and his Father ng *four* times Bleeded *Died Consumptive* ough that loss in the space of two months. *said.*

His Sister falling sick, a Physician was sent , who when he came found her *Pleuritical*- affected; therefore orders fourteen oun- of Blood to be taken away presently, and next day at his coming again six or seven

ounces more: by which means she (whose age was but ten years) was so extreamly debilitated and consequently her life endangered, that for the space of a *month* she was not able to go, and recovered not her *strength* as formerly in many *months* after. But now at length she hath outgrown it.

Whereas had the Physician given her an excellent Medicine or two inwardly to strengthen the Stomach, kill spurious ferments and slay the stimulating *thorn* in the *Pleura* and *Blood* also had applied another to her side for the same purpose; he might without a loss of Blood and exhausting her strength, have taken away the *occasional cause* and with ease have strengthened *Nature*, so as to have dispos'd of the out-hunted Blood to her greatest advantage and profit: either by admitting it again into the *Veins*, which thing is very common if good Medicine is present; or by dismissing it by the mouth or fundament. So that a Person thus cured without *Phlebotomy* may be well and vigorous in a *week* or little more.

Or if through the far absence of good and able *Medicines* he had for the present drawn out *six or eight* ounces of Blood, & had afterward exhibited remedies to slay *Acidity* in the remainder, and the Forreign guest in the *Pleura*: might with *more ease and less hurt* to the Patient, have head her without running a hazard

On

nly observe that though this way brings *grea-* *ease* yet scarce so much *benefit* to the Doct-r: forasmuch as a months time keeping people hand produceth more *Angels* than a Week.

However 'twas well the young Woman re-vered at last, when her Fathers pocket had id well for it. But had one forty or fifty ears old been dealt with after this *Bloody* rate e loss would not have been so easily made up; ut in all likely-hood 'twould have made the rty weakly, if it had nor cost her her life. Or hich is oft-times the event of a great loss of lood, have laid the foundation of some bad isease. Witness *Helmont*, *Pleuritis quæ per blebotomiam est restituta sæpe post annum re-rrit, sæpiusque tabem post se relinquit.* The *leurisy* which is cured by *Blood-letting*, often-nes after a year returns, and oftner leaves a *consumption* behind it. And which *Helmont* re takes not notice of, so great a loss of Blood ies oft the Foundation of the *scurvy*: as is ily too too obvious.

Nor do I write feigned Notions or imagina-Conjectures; having, whilst I was for ma-y years conversant, and a tabler in the House ith an ingenious aged *Chymical Physician*, nown of a great many cured after this man-r, to wit, without *Blood-letting*; nor to the st of my remembrance did ever any one mis-rry under his hand. Yea so acute was he at

it, that several have recovered by following his method without the least assistance of *Phlebotomy*, that have been given up for *Death* by eminent *Galenists*.

So that observing such cures frequently done by him; and on the contrary often Miscarriages by others: I set upon the study of *Physick* out of a desire to inform my self, that I might prevent being purg'd out of my life, as my Father was. And after a twelve months pursuing my studies, and observing curative passages, I began out of an affection to the *Chymical Science* to prove a general student in *Physick*, being daily improv'd in my intellectuals by hearing my experienced Intimate Discourse, & his patients declare the effects of his Medicines.

Nor was Ness admonisht by hearing them amongst the rest to interspersе complaints, some against *Mercurial*, and *Purgative*, or *Vomitive Antimonial* Medicines; others against other horrible Vomits; declaring how such a Person took one, and was thereby so weakened that she never left vomiting till she died.

Another declares how her Husband was Bleeded by an *Apothecaries* order, and had twenty ounces taken away, whereby he through weakness fainted and died.

Another relates how a *Doctor* (I might call him a *Horse-Doctor*) had given a Dose of Pill to

her Neighbour, that kill'd him before th[e] d done working.

These with many more such-like narratives inded me of my Fathers Death, and the rm I my self had sustain'd by twice bleed-g, often Purging, and Vomiting, and an ue: So that for many years, I, at every *utumn*, had a tedious fit of sickness; and as often indispos'd at other times. Thus it ntinued till about the twentieth year of my e, when I happily came acquainted with is *Chymical Doctor*: who by ordering me to ke his abstersive wholsom Medicines kept me healthy, that now for seven years together have not been sick (to say sick) two daies. nly through too closely pursuing my studies, once made my self somewhat *Hectical*, but ith good wholsome Medicines, and laying y Books aside a little, I in about a month as cured again.

Yet believe that what with the hurts of the *mall-Pox* when I was a Youth, seconded with e dammage received from *Purges*, *Bleedings*, *omits*, &c. I have been so weakened; that shall scarce ever regain my former Complexi-n, and chearful countenance, whilst I not-ithstanding (through Gods mercy) am retty healthy.

But to return. Thus having spent about our years in my studies I began to fancy the

practice of Physick. But when I considered on the other hand, the dangerousness of working with unexperienced tools, and such remedies as Books alone will afford me; without a faithful Tutor to open my understanding in the Analysing of Bodies, the reasons of applying *Agents to Patients*, and the compounding and applying of Remedies. I say when I considered this I was somewhat disheartened through an unwillingness *to turn Experimenter* and as Physicians too often do *Ludere cum corio Humano*.

Because I saw much of the mischief frequently done by Physick was effected through too great confidence in Vulgar Prescripts and *Authors*, whilst Diseases were not the same. But *Providence* favouring, and my most Cordial friend intirely loving me, I obtain'd (he being aged) the knowledge of all *his Methods and Medicines*, with what was the result of twenty I might say, (*for he himself had an Aged and Learned Tutor in Chymistry*) almost forty years experience in *Chymistry*: nor was I wholly ungrateful.

Being therefore for several years since a Botcher in Medicine, I thence-forward applied my self to a more narrow search: and from frequent Readings, Operatings, and daily converse, having made some discovery of *Abuses*, and *Injuries* in *Physick*, I thought me

neet at length for a General good to publish hem. That the Physician may be admonisht o defend himself and his Patient; and the Pa- ient likewise fore-warn'd to take heed of such, who being confident and careless mind nothing but their Ease and Profit; and by administring *urtful* Remedies under the notion of Physick, hrough meer ignorance and carelesness *Kill* not few: as likewise of such who under pretence of *Healing*, are continually busied about *Ex- hausting the strength and Vitals.*

To give you a rehearsal of those cures in *Pleuritical affects* which this *Chymical Physi- cian* did without *Phlebotomy*, will be too tedi- ous; such narratives requiring more time and Paper than can I now spare. However as a *Taste* and for example sake, I will mention one which I cured after his manner, in that inte- rim whilst this *Tract* was penning.

A person who heard well concerning me and the *safety* of my *Method*, sends for me to cure his Wife that was ill, and had through the vi- olence of her distemper lately sounded, and fainted away. I went, and by that time I came to her she was pretty well reviv'd, inso- much that she could answer to my *Queries*: Only she had an almost intollerable pain in her left side, and her Stomach was disordered. I therefore judg'd 'twas a *Pleurisy*; and askt her what

what she lately had been eating of, that disagreed with her Stomach.

She replied that last night she had too freely eaten of a thing she lov'd, but it did not agree with her: This confirm'd 'twas a Pleurisy and that her *Stomach* not well digesting the last nights Supper had sent a *Pleuritical sharpness* into the Blood. Wherefore as I had learnt from expert *Helmont*, and my no little experienced *Tutor*, *I gave her a Medicine to fortifie her Stomach, and make sure work there by slaying forreign Ferments, and hinder a further procedure that way:* not doubting in the least (*as I had often known*) to expel the *Acidity* in the *Pleura*, and put the *Blood* in good order again without borrowing the least aid of the Lancet. To do which I appointed a Medicine that is an Enemy to *sharpness* to be applied to the place where the pain was; having long since learnt, *ubi Dolor, ibi Morbus*, that where the pain is there is the Disease; and so I took my leave of them.

These so operated and beset the *Spurious ferment* on both sides that they proved a little too hot for it, and banisht it: so that when about six hours after I visited her again, my Patient (being perswaded to it by a Female acquaintance of hers) was gone into the City. I exceedingly admired at her rashness, nor less at the suddenness of the Cure: so that desiring

they

ney would take care at her coming home, if ne *relapst*, to give her liberally of the *first Medicine* without fear, I took my leave for hat night: and coming the next morning I ound her very well; but she told me she was t coming home illish, that the pain return'd fter her walk, and that the first Medicine re-nov'd it again:

Thus to Cure a *Pleurisy* in a Day is some-what unwonted, but I had an advantage in aking it in its *Bud*: Nor will I undertake to do he like again in so *short* a time. However in *four* or *five* daies, I have known a *Pleurisy* ommonly cured, by the sole aid of such-like Remedies, without bleeding: and will ven-ure one more than an equal lay, by Gods bles-ing, to do it at any time, if I have the Patient n due season.

Next it will not be amiss to discourse of the tomachs *Priority*, and the excellency of Sto-nachical Remedies. Only take notice that I by such don't mean *Syrups* or such like *Sugary* Medicines; which how pleasing soever they re to the healthy, are clogging and hurtful to a weak Stomach. But I by Stomachical Reme-dies mean such, that though not very sweet, are pleasing and friendly to Nature, and no waies disgustful to the Stomach.

The

The Stomach's *præ-eminence asserted, and the necessarineſs of ſuiting* Remedies *to it.*

NOr muſt we here forget to aſſert the *Priority* of the *Stomach*, and conſequently the needfulneſs of adapting Medicines that are to be taken into it, to an agreeableneſs with it: in regard 'tis the *moſt Vital bowel and prime Seat* of the *Soul*; as alſo doth nouriſh all other regions of the Body, and correſpond with them through an intercourſe of *Veins, Arteries, and Nerves.*

That the *Soul* hath its prime reſidence in the *Stomach* the Acute *Philoſopher Van Helmont* hath affirm'd: Nor do I believe he ſpake by conjecture, but what he experimentally knew; having not only (as he confeſſeth) through a denial of *ſelf*, been admitted to that happineſs *to ſee his own nothingneſs*, but likewiſe (I believe) to be truly *Regenerated, Regenerated* I ſay; which ought above all things to be ſought after, ſeeing our Bleſſed *Saviour* has ſaid, *there is no entring into the Kingdom of God without it.*

Nor hath he affirm'd it only, but prov'd it by arguments: againſt which when the learn-

ed

. *Anatomist Bartholinus*, hath raised some ob-
ctions, yet a little after confesseth.
ici tamen lato modo potest vitæ Anatom.
rincipium quia ibi sedes appetitus, reform.
prima alimentorum apprehensio; P. 51.
ujus vitium in sequentibus coctioni-
us, nusquam mutatur in melius. That it may
n a large sense be called the *principle* or be-
inning of *Life*, because there is the *seat of*
ppetite, and the first reception of nourish-
ent, and that its error is never mended in
he following Digestions.

But to prove it, and at present to omit the
ringing a loss of *Appetite* on sudden frights or
ll news, with other like arguments to prove
hat the seat of the *Soul* is in the Stomach; I
hall refer you to those who have undegone a
New-Birth or Regeneration, and in whom
hrists Spirit inhabiteth: Who can tell you
xperimentally by pointing to the *Pit* of their
tomachs, or a fingers breadth lower, *That*
he Spirit of Christ (*which is not an imagina-*
y thing but real substance, obtain'd through
Tribulation *by the goodness of God*) *appearing*
o refresh and consolate the distressed and thirsty
Soul, glanceth forth its amiable, and thrice
welcome beams in the Stomach: and that as oft
s he withdraws himself (to wit the Spirit of
God or Christ who are one) *a load, and heavy*
burthen, is there felt; until the most gracious
and

and merciful Father of Lights extends forth his bowels of compassion, and removing that Load and Burthen, causeth his most Holy Spirit, that gentle Dove, (in his own time) *to appear and abound like over flowing streams, to the unutterable consolation of the Soul.*

Unto which alludes that most true saying of our *Saviour*, *he that believes in me* (that is confides and can deny Self in all appearances) *out of his Belly shall flow rivers of Living waters*, metaphorically intimating an abounding of the *Holy Spirit* to refresh such *Souls* as believe.

He happy is who from Experiment,
Knows where his Soul is fed; *and is content.*
To leave his darling Sins *that he may come,*
To be Regenerated, *and brought home*
To know himself: *and with an humble mind,*
Wait on our *God*, *till he his* Spirit *find*
O're flowing like a stream, and bringing rest,
Unto his Soul, of Treasures 'tis the best.
Yea such a Treasure that no one shall gain,
Who wicked lives, and who his Soul doth stain,
With what corrupts: whilst living such are Dead,
And cannot eat of Israel's daily Bread.
Besides 'tis certain as the Sophi *say,*
Nose teipsum *is the leading-way*

o Wisdoms gate: whatever Fools do cant,
ho opened-Eyes, and understanding want.

Neither doth the ignobleness of it office, in hat it concocts for, and is as a Servant to the hole Body, at all gain-say or hinder it: or ecause it is alwayes full of Crude Meats, as *artholine* objects; those being no more argu- ents of ignobleness in the Stomach than it as in the *High-Priest of the Jews* for the good f the People to have plaid the *Butcher* in sa- ificing. Nor doth the seeming meanness of s office at all hinder, that the Soul chiefly nd the most Holy Spirit of God that refresh- h it may not in the *Regenerated* reside here: seeing that *his* waies are not as Man's aies, nor *his* thoughts as Man's. And that ttentimes that which is mostly in esteem with len, is disrespected by the almighty: &*è contra*. Forasmuch therefore as the Stomach is the ime seat of the *Soul* and by consequence of the ife; or if but as *Bartholine* saith in a large nce the *Principle, beginning, or original* of *ife*: yet becaule its error is never mended or rrected in any of the subsequent Digestions, must needs be undeniably requisite, to level ir intentions in cure, so as not to hurt it, but ther to please and cherish it. Especially in gard (as I said before) it corresponds with her noble Parts, and Regions of the Body.

to

to wit, the *Brain*, *Spleen*, *Oesophagus*, *mouth* *Liver*, *Lungs*, *Heart*, *Mid-riff*; and in s word there is scarce any eminent part of the Body which converseth not with it through th mediation of *Veins*, *Arteries*, *Nerves*, an *Membranes*. Whereby it (like a careful Pa tron) is made sensible of any injury those cor responding parts sustein, and not seldom shews it by Vomiting.

Nor is it only sensible of what injury or he parts undergo, but it likewise makes them feel and grow sensible of its own. And even like as when *a good and careful Father* is sick, o whom alone depends the *life* and *welfare* of h *Family*, his dependants and those who are nou rish't by him are disconsolate or distressed: t do the less Noble Ferments, and dependin functions of the Body, pine away and lan guish, when the *Stomach* the prime digest and preparer of nourishments is indispos'd an doth languish. And on the contrary are pror and Subject to chearfulness, if the *Ventricle* *Stomach* beams forth healthy and pleasing rai yea though they are otherwise indispos'd, ar debilitated. Which may be easily prov'd fro the cure of the *Iliaca Passio*, or griping of th guts, *Splenic affects*, *Cephalalgia* or Head-a *inveterate and stubborn Fevers* &c, by Medicir *truly Stomachical*. But now I shall proce to answer an objection that will perhaps be

fer

ed to prove the seat of the *Soul* not in the omach but in the heart.

But doth not the Psalmist David *say, Create thin me, O Lord, a New-heart &c. And ou hast made my heart to rejoyce &c? by the ord Heart the Psalmist meaning? his Soul, ting the containing for the contained?*

I answer, that though *Holy David* was undoubtedly a *true Divine*, and did sufficiently perience the *Almighty's* merciful benignity, d frequently enjoy *the overflowings of the irit* in his *Soul*; yet might he nevertheless so wholly unskilful in *Anatomy*, as not to diguish whether that *Refreshment* he felt s in his Stomach or Heart: seeing that *len* who was after him above a thousand ars is upbraided by several with a dissercion *Apes* through a penury of humane Bodies. t granting on the other hand that *Holy David l all the Prophets* were well skill'd in *Anato*as they might, the contrary not being oveable: yet doubtless was it a great error the *First Ages* of the World, to impose Word HEART which is a Word of a y large signification on that one small part the Body commonly called so; when it metimes signifies the *affections* of the *Soul* or *ind*, and sometimes the *whole Soul* it self; ich doubtless is not confin'd to any one part he Body but inhabits in the *Heart, Sto-*

mach, *Head*, *Liver*, *Blood* &c. Though
am perſwaded chiefly about the *upper* Orifi
of the Stomach.

And therefore if by reaſon of its beir
an accuſtom'd Phraſe amongſt the *Jews*, the *Pr*
phet David utters thoſe ſayings; and our Ble
ſed *Saviour* in ſpeaking to the People uſeth t
Word *Heart* frequently for the *Soul*, yet
to be underſtood that *Chriſt* did ſpeak to t
People in their own phraſes, to the end th
might underſtand him; which otherwiſe th
could not: and that the end of ſpeech is
impreſs our meaning to the hearers. Likew
we ought to conſider that had either the *Liv*
Spleen, or *Lungs* through an accuſtom'd E
ror, been uſed Rhetorically to ſignifie
Mind or *Soul*; *Chriſt* in ſpeaking, and
Prophet in writing, muſt have uſed their ma
ner of phraſing, and delivered themſelves
words ſuiting the capacities of the People,
they would have been underſtood by the
and therefore cannot this deny the *Souls* not
ſidence primely in the *Stomach*.

For if we grant the *Life* of the Body to
the *Soul*, as 'tis; and that where the *S*
chiefly reſides muſt needs be the *moſt ſenſi*
and neceſſary Bowel, We ſhall eaſily prov
to be in the *Stomach*: from its ſo great nec
ſarineſs that no *Animal* lives without it, a
from its ſo great ſenſibility that it will not

d

ire the pressure of a hand on its upper *Orifice* ithout grief; nor a wound without sudden eath. Whereas *Mullerus* relates a story of a in wounded in his heart that survivd fifteen ies, of which 'tis said he hung up a Table at *öningen*. And all the *Anatomies* or histo- s I ever could meet with never yet gave an count of any man, that after a wound in the *omach*, especially if towards the upper Ori- e which lies just under the Pit of the Sto- ch, liv'd one day. But to prove the mistake the *Antients* about the *Heart*, lets hear hat *Bartholine* himself sales that objected a- inst *Helmont*. He speaking about the *Ori- es* of the Stomach thus delivers himself.

Sinistrum vulgo superius dicitur, alias os ventriculi simpliciter, aliis Stomachus ob plitudinem: Veteribus cor, quia s affectus animi deliquia, aliaque ptomata Cardiacis similia gig- nt, tum ob exquisitissimum sen- n, tum quia cor condolet per consensum vicinitatis, & nervorum ab eodem ra- Prodeuntium. In English thus: the left *ifice* is called the upper, otherwise singly e Mouth of the Stomach; by some 'tis led the Stomach because of its largeness. *By Antients 'twas called the Heart*, because the seases thereof causeth faintings Fits or sound- s and other symptoms *like to those of the*

Anatom. reform. P. 50.

Heart; likewise because of its most exquisi
sense, and because the heart doth Sympathiz
therewith through consent, both of Neighbou
hood and of *Nerves* proceeding from one & th
same branch. Here *Bartholine* tels you the mistal
of the *Antients* in calling the Stomach the Hear
and saies 'twas because of its most exquisi
sense, and because the Diseases of the Stomac
caused fainting fits, and soundings like to tho
of the heart: and truly he might have sa
without injuring the Truth, that it not on
causeth symptoms like to those of the Heart; B
even that 'tis the *Harbinger* and *Parent* of tho
Diseases, for which the *Guiltless Heart* is ofte
blamed. However if those Generations aft
which the *Holy Prophet David* liv'd, did m
stake 'tis no wonder; seeing then *Anatomy* w
little in request, and so they minded not t
scituation of parts. Also seeing that we wh
are in an Age of greater understanding can't le
aside that word yet, but use it commonly, s
so much is it the mode still to call the *Stoma*
the *Heart*, that people frequently say the
Hearts were at their *Mouths*, when on a suc
den fright or surprisal their *Stomach's* have be
mov'd. I remember that on a time I Discours
with an Ingenious Woman, and speaking
the Stomachs *Pre-eminence*, in that the *Prin*
seat of Life as also of the Soul was in it: s
presently replyed the chief place of Life, a
ther

herefore of the Soul, was in the *Heart*; for-
smuch as she found upon sudden frights or
rief, that trouble and a load lay at her heart.
Whereupon I askt her where her heart laid,
nd in what part of her body; *And she forth-
ith pointed to the Pit of her Stomach*, and told
e there; which still confirm'd my argu-
ent of the Souls being chiefly in the Stomach
minding me of the saying of *experienced Hel-
ont: But the vulgar (saith he) are of my
inion, who for the vital beginning or seat of
e Soul do shew with their hand the Orifice of
e Stomach, as oft as they are prest with
eights; to wit, aswel with the anxieties of the
dy & Life, as with the afflictions of the mind.*
However *Reader* be pleas'd to take notice,
at this Discourse is not penn'd to the end, I
y bring up new Modes of speaking in *Divini-*
: or to perswade the Teachers of the people
tell their Auditors, that they must Love
od with all their Stomachs, instead of *hearts*;
: 'twould be vain, needless and ridiculous,
ing that the holy Scriptures use the word *heart*
mmonly for the *Soul*, and the people un-
stand it signifies so. Nay if amongst the
stients the *Liver* had been used to sig-
ie the *Soul*, and those *Holy-Men* who
re forth the Scriptures had utter'd it custo-
rily, whilst they spake to the capacities of
: People that heard them; it had been no

waies convenient to alter it. But the driſt c
this Diſcourſe is to prove the nobility of th
Stomach; that *Phyſicians* may take a little mor
care on't, than they are wonted; *and not by the*
poyſonous Medicines deſtroy the health of the B
dy, in ruining the Vigour and health of the
Bowel.

But to reaſſume our Diſcourſe concerning th
Stomach:

We find that 'tis ſo uſeful and neceſſary
Bowel that no Animal lives without it, or ca
live in its abſence: and that Nature has be
ſo ſolicitous and careful in the formation of i
and has taken ſuch care to preſerve it; that tho
Animals that want teeth to grinde their foo
with, have two Stomachs. As for inſtan
Birds &c. who have beſides their real St
mach which lieth more inward another kind
Stomach called *Ingluvies the Crop*, which receiv
the meat, that it being lightly digeſted may
fitter for the Stomach ſucceeding; or as occ
ſion may be caſt forth for the young one
This firſt Stomach, (or the Crop) one
our moderns tels us may be wounded and ſow
up again, which out loſs of the Life: but n
the ſecond or true Stomach, which is moſt V
tal. Alſo *Beaſts* that chew the *Cud* ha
that prerogative to enjoy more Stomachs th
one. And chewing the *Cud* being a melt
rating, and making the food more fit for no
riſhme

ment, does tacitly hint to us that *Chewing Food well* (as really 'tis) is very advanta-us to Health: ſeeing we read alſo that thoſe *ſts* that chewed the *Cud* were in the *Old* counted *Clean.*

And though I believe it was never found on ord that any man after his Stomach was ced or pluckt out ſpake one only word: yet *Lord Verulam* ſpeaks of a man that utter'd ee or four words of a prayer when his heart s out and in the Executioners hand, which ues *that after his Heart was out his Soul in his Body*, elſe he could not have ſpoken. omit what *Galen* ſaies of *Beaſts* that lowed he *Alter* after their hearts were taken out, d what *Pliny* (which another to wit *Julius ſequens* confirms) ſaies of thoſe Beaſts ich when *Cæſar* ſacrificed were found with-t Hearts: but doubtleſs not without Sto-chs. To let paſs what *Schenkius* ſaies of thoſe t had no Hearts; & *Tileſius* his declaring how was wholly conſumed. And laſtly *Pareus* relation of one wounded in his heart that two hundred paces: with ſeveral others tedious to quote, though I never yet could ad or Hear of any that wanted a Stomach, that having been wounded therein have not eſently died.

But *Helmont* tells of a cerrain *ſtrong and ſtu-ous Man*, that did ſtrik another ſitting at a

Table with his fist, about the Orifice of hi Stomach; who presently sunk down with foaming mouth, & being lifted up by the com pany, was forth-with depriv'd of Pulse, an before Grace was said his body was as Cold a *Ice*.

Another relation he has of a *Carter*, wh being with a Dagger thrust thorow about th *Mouth* of his Stomach presently died with foaming Mouth, and was also depriv'd of al *Pulse*, and *Heat*; which proves that the prim seat of the Soul was there by so quick a depar ture of *Heat* and *Pulse* with the *Life*. Whe as those that die from some other defect, or wound else-where, are scarce cold in many hours; which the same *Author* proves by not able instances. One of which is concerning Woman, on whose Head an Image fell dow from a high place, so as that the top of the Skul depressed her brain, for almost two finger breadth: and though she was reckon'd to b *Dead, yet had a slender pulse in both Arms* si hours after.

Some there are who would have the Soul e qually dispersed through-out the whole Body; and that all parts enjoy it alike: not granting it to be in one Part more than in another. But such in the mean time forget a thing daily ob vious, to wit, that a Man loseth his legs o Arms, and yet the Soul remains intire and ha

l its faculties. Nevertheleſs I will not deny, ut that it may reſide in more parts than one, eing unwilling to teſtifie what the *Scripture*, n this thing, and my own experience will not arrant: however I am ſufficiently confirm'd at the *chief ſeat* thereof is in the Stomach, for aſons before mentioned; though likewiſe per-aded it in ſome ſort inhabits in the *Head*, leen, *Heart*, *Blood*, *&c.*

Others would endeavour to prove the Prime chief ſeat of the *Soul* to be the Brain: but in e firſt place experience denies it, from trouble d grief ſuddenly poſſeſſing the Stomach, and inging a loſs of *Appetite* with it; which doth t in the leaſt affect the *Brain*, unleſs the ife grows outragious, and then it affects it, by ediation of *Arteries* and *Nerves*. Secondly, e appearance of *Chriſts Spirit* withſtands it, regard ſolace is felt in the Stomach not in e *Brain*. Thirdly, the *Holy Scriptures* gain-y it, which declares, out of the *Belly* not out the *Brain* or *Head* of Believers in Chriſt, hall flow *Rivers of Living Water*.

Thus far with Arguments, to excite the in-enious and ſtudious in *Phyſick* to ſtrive after emedies ſuitable to the Stomach, ſuch being oſt excellent and ſafe: yea with ſuch I have en almoſt incureable Diſeaſes heal'd, At leaſt-viſe ſuch, that had not only encreaſed, and rown worſe, under the aids of *Phlebotomy*, and

the

the Drossy Medicines of the *shops*, with their clogging *Electuaries* and *Syrups*: but also such as had vanquisht with loud laughter the single and associated endeavours of *Physicians*. For alas as pittiful a fellow as a Disease seems to be, he scorns to be frightened at a *Bombast word*, or *Fustian Term*: or in the least scared at an *Aphorism of Hippocrates's*. though never so cunningly quoted, and though it may carry a great gloss in the tail on't. Nor is he more astonisht at a rehearsal of one of *Galen's*, *Celsus*, *Sennertus*, *Riverius*, or *Helmonts* sayings: whilst he domineering through deficiency in Medicine, causeth the lamenting Patient to cry out (if he is able) *Give me a Medicine or else I die* —— *A Medicine I say*, for *Non Verbis, sed herbis*, Diseases are not cured with words.

Nor with Medicines without endangering the Life, unless they are *homogenial and lively*: For asmuch as Malignant ones not seldom do mischief, and exasperate the Disease: thereby assuredly telling us, if such at any time profit the sick; the praise is due to *Nature* not to the Medicine. Because being provok't, had she not been strong enough for both the Disease and the Remedy, *Death* had inavoidably followed. But with Remedies truly Stomachical Vital, and the destroyers of Spurious forreign ferments; I have seen and known of Various *Tough*, *sturdy*, and *Venomous* Diseases cured

nen they had non-pluſt Methodical Preſcrip-
ons. A few of the cures I wil candidly relate,
d ſuch, whoſe occurrences may not be un-
orthy your remark.

A young Gentle-Woman my acquaintance
lling into a violent *Vomiting of Blood*, at ſe-
ral times brought up about *two quarts*. Here-
on one, and afterwards a ſecond *Phyſician*
as ſent for, who forthwith ordered a Vein
be *Breath'd* : but in the interim prae-
rib'd, and order'd various cooling things; ne-
lecting the *Sharpiſh cauſe* which entred the
lood, through a more than accuſtom'd con-
erſe with *White-Wines*, and had there being
orroſive, and Turgent, fretted a Vein and gi-
en vent to it ſelf. So that the *occaſional Aci-
ity* not being heeded all arrows were ſhot at
he Virals. And although *Phlebotomy* was of-
en repeated and Spiritleſs Medicines oftner
iven, all was in vain : For whilſt the Acidity
n the Blood was in being, ſhe frequently, even
lmoſt every day, vomited up Blood ; yea
ometimes twice or thrice a day, and that not
y ounces but by greater Quantities. Inſomuch
hat in leſs than fourteen daies, notwithſtand-
ng the united endeavours of the two *Galenical
Doctors*, ſhe was almoſt Dead through daily
anguiſhing, and the loſs of about two Gallons
of Blood ; was grown ſo weak, as unable to
iſt up a ſpoon to her mouth ; or which is worſe

to

to sit upright in her bed against a Pillow, unless they held up both her and it.

She being in this condition, A *Chymical Physician* my acquaintance was sent for, who when he came and saw in what a weak state she was, told the *By-standers* he doubted of her recovery: and that her other Physicians had done ill, to let out so much of her *Blood*, and neglect the *Occasional cause*, and preternatural sharpness in it. However seeing that they sent for him, and the other Physicians were *Non-plust*; if they would give him that liberty he would do his utmost endeavour, and use the best of his skill to recover her. 'Twas yielded to; and Medicines being sent, he gave her a Dose or two of one of them, that is heating but not inflaming, Stomachical, and an enemy to sharpness the Parent of this mischief, and turgency in her Blood: aiming thereby at fortifying her Vitals and the Stomach their prime seat; shooting his arrows directly at the cause, the which being remov'd he easily foresaw the *Blood* would soon be placid; and that it would not be very difficult to close the *New-made Orifice*, and confine the *vital juice* to its *channels*. By taking this Medicine often she began to revive, so that other Medicines were admitted likewise; yet did not the Blood presently stop: nor did he mind that much but aim'd at dulcifying the remainer; knowing

that

at must be the way to quiet it, and judging
he loss of two or three ounces of Blood in a
reek not material, seeing she got strength.
Thus with his Remedies he gradually subvert-
d the *sharpish ferment*, and in about ten daies
me made her chearful and much stronger;
hough then through so great a loss of her *blood*
he could not go alone: but in less than six
eeks he stopt her Bleeding quite, and made
er without help able to walk about the Cham-
er. Nor did he retard the Cure by denying
er generous liquors: but being a profest ene-
y to the *Small-Beer* Method gave her orders
drink *strong smooth-ale* liberally, after the
old was taken off with a *Toste*.

Whilst she thus gain'd strength daily, and
hrough *Cold-weather* was confin'd to her
hamber, one of her former Physicians came
visit her again. Who perceiving a very
reat amendment, and no fear of her Death;
hat he might preserve his own, and the Credit
his Brother *Galenist*, and that he might say
he recovered soon after the taking something
f him, when the *Chymical Doctor*, (under *God*)
ad snatcht her from the very Jaws of Death:
ersuaded her that for all she was pretty well,
nd that the *Chymical Medicines* had reviv'd
er, there was something in her Body that if
ot carried off would certainly hurt her for the
iture; and moreover with many submissives

tells

tells her, if she pleas'd, he would order a *gent. Purge.* As if forsooth the *Chymical Doct.* who was a Learned and well-studied Physician, and the *Son* of a Physician, knew not *Extractum Rudii, Pilulæ Ruffi* or some such *dispensatory* purge, but must be beholden to him for one for his Patient.

But of this the *Young Chymical Physician* must not know at any hand; lest he should be offended, as he had cause. For doubtless if it had done her no harm, it had been enough to turn him off, upon sight of a full *Close-stool* and imagining all diseasiness in it: and to have given the Fame and Name of curing her to the *Galenist.* For so they used sometimes to serve the ingenious and true-hearted Father before him; and with some *musty Electuary*, or *Syrup, muddy Cordial*, some *trivial Decoction* or a *Purge* carry away the Credit, *when he had done the cure*, and by railing against *Chymistry*, though those Remedies which were *Chymical* cured the Patient, sometimes get such an Antipathy in him against them for fear of mischief four or five years after, that *Chymical Medicines* and the *Doctor* must be shut out. But Providence has not design'd that he should thus complain with the *Poet.*

Ego hos versiculos feci, tulit alter honorem.
I cured her, another has the Name.

How-

However notwithstanding I as an acquaintance visiting her several times in her sickness, had taken up the Gally-pots and Glasses, with their *mouldy* Medicines left on the Cup-boards head by the two other Physicians; and had skt her how she could reasonably expect a cure nd preservation, *from Medicines so Spiritless, unable to preserve themselves*, and had told er 'twas unreasonable to expect it: yet so much as she over-perswaded, and taken with the ilded, and pretty name *Purge*, that she took purging Dose & had six or eight stools thereupon. That all Diseasiness was banisht, and that he *Close-stool* had impriſon'd it, was doubtss confidently believ'd; but the *Scene* was ddenly alter'd: for before eight next morning the *Chymical Doctor* was sent for in hast to he lately purg'd Gentle-woman, forasmuch as othing but *Death* was expected.

The *Doctor* saw it, and was very sorrowful, herefore giving her a little of a Medicine to reive her languishing feeble Spirits he returns ome, and I being present, tells his Father *who was both his and my Tutor in Chymical harmacy &c.* He believ'd Mris.——would ot recover, because he saw his Medicines *nonlast*: And experience had told him if those Medicines he had given her could not prevail, ought else he, or any *Galenist* in Town, could ive would. This I had known various times

verified,

verified, and therefore likewise believ'd th same ; however we agreed upon't that Medi cines should be given her, because as long there was Life their was hopes : lest the re lapse might be from some Peccant matter mor narrowly besieging the Life in the *Ven tricle*. Which was too true, for though w knew not of it then, 'twas a *Really Peccan* Purge.

In brief she again followed the same Medi cines and took them successively as orderec which blotted out the *venome* of the *Laxativ* and in about a week recruited her strength.

With which she being confirm'd that th Doctors Method and Medicines were *safe*, *in nocent*, and *vertuous* ; pleasantly relates th whole story of the *Purge* : and thereby unfold ed that Riddle which is so exceedingly puzle us, to wit, how she came so violently to Re lapse, in the presence of such vertuous healers However she recovered, and has continued we several years, without Relapsing, to the *no discred.t* of *Chymistry*.

Another Gentle-Woman having contracte a Disease through catching Cold and want o Digesture, had her Vitals so narrowly be set and violently assaulted that her recovery was e ven despair'd of, whilst the Consultations an mutual endeavours of two Learned, and exper *Galenists*, were in vain. She being in th

wea

eak condition ſent for the *Chymical Doctor*, nd was very well pleas'd with his *rational heory*, the deſcription of her Diſeaſe, its cauſe nd manner of cure. But words would not eal her; therefore he ſent two Medicines, *Sto- achical* and *Abſterſive*, which ſhe took: and r the firſt two or three daies very much men- ed. But the Digeſtions whilſt weak having eapt up abundance of Flegm, *Nature* after e was reinforc't attempted the expulſion of it, ease her ſelf of that load: and not being rong enough fell under the burthen to the ell-nigh choaking the Patient. Hereupon e Doctor was ſent for in haſt, who gave her vely Medicines plentifully, which brought undance of *tough viſcous Flegm*, and in a ort time he left her much better. After this e took the ſame Remedies, and was by that eans ſo vigorous and ſtout, that *Nature* re- lv'd to have the other *bruſh* with her Enemy, d clear her ſelf of the *clogging Flegm*: In hich combate the Sick party being in dan- r of ſuffocation, the Doctor was ſent for a- in, and plying her as before he brought it all y, to the no little haſtning the cure. Which ing done, he did his endeavour to cleanſe d ſtrengthen the Ferments and Functions of e Body, with Medicines which were lively d innocent; and in nine or ten dayes ſpace

fully recovered her, to the credit of *Chymical Physick*.

Also an ingenious Gentleman my good friend having for many months laboured under a *Galloping Consumption* and made use of divers Physicians in vain; at length recollecting his memory remembred how I had formerly commended this *Chymical Doctor*. And thereupon (*though afraid of those dreadful things called Chymical Remedies*, because he had heard how some had done mischief with Remedies so call'd) was induc'd, health being a thing desirable, to see what the *Doctor* could do. The desire of *health* doubtless it was inclin'd him to it, for he was in no wise a friend to *Chymistry*; and would never have craved the assistance of its Medicines, could those of the *Shops* have cured him. But necessity had no Law: he had also heard from others a good Character of the Doctors Medicines, and his Method commended for its innocency.

At least wise the worst that could come was but *Death* he thought, towards which he was hastning apace: whilst the most Authentic Bills, and costly Prescripts, were expos'd to mock by the Disease. For his flesh was so wasted that he was little else but Skin & Bone; his Stomach was so weak, and made worse by *Spiritless drossy Doses*, that he almost contin-

ali

ly spitted, and daily grew worse and de-
n'd. Whilst he was in this languishing state,
consulted this *Chymical Doctor*: who to
re him gave him innocent Remedies, yet
nly, *Stomachical*, *cleansing*, and profest e-
mies to forreign ferments, with such good
:cess, that about two months following them
tor'd him.

About a year after the same Gentleman
rough drinking *wines* and eating a thing he
uld not digest, surfeited and contracted a
uinzy. After some daies the Doctor visit-
; him, and finding him scarce able to speak
d in a Fever withal, gave him Medicines
fortifie his Stomach, and break the neck of
Fever: and applied likewise two other
dicines to his throat outwardly that were e-
nies to *Acid Thornineſſes*. These so abat-
the fury of the *Quinzy* and vanquisht the
ver and its cause; that in the morning when
riend of his came to make his Will, as sup-
ing him not for this World, he was well,
d said he could swallow a leaden-bullet, to
great astonishment of the Person.

For a certain pretender to *vast skill* in *Phar-
cy*, and to no less in *feeling the Pulse*, hav-
been at the Sick Gentlemans house over-
ht, had caus'd that party to come down to
ke his will: for he was pleas'd to tell the
istress of the Family, that if her Husband

was not Bleeded in both Arms (*for take notice he had felt his Pulse*) hewould be a *Dead-Man* before ten of the clock next morning. The tender Gentlewoman having dismist him, comes up big with trouble for fear of losing her Loving *Husband* ; and being ask what she aild ? relates the *Cunning Pulse-feeler* opinion, and that in the presence of the *Doctor* Who knowing what his Medicines had often times done, and could do, smil'd and animated his Patient ; and to prove that *Whining man* a notorious lier, and no less an *ignoramus* did sit up all night with his Patient ; and by applying Medicines oft both outwardly, and inwardly, made him sound (*God blessing his endeavoars*) by eight a clock next morning without opening a Vein in the least, or without the least inclination to relapse.

Another Man aged fifty years and upward being sick, was almost suffocated with Flegm and whilst he had for several daies taken various prescrib'd Remedies grew worse and worse notwithstanding, and was yielded up as incurable : So that his *Galenical Physician* was dismist, and my Friend a young *Chymical Physician* sent for- He came, and finding the Disease stubborn, gave him a Medicine in a four fold quantity almost ; but 'twas such a one : could no wise hurt nor inflame him, if he had given him four times more ; by which ye may judg

idge 'twas neither Purge, nor Vomit. This mewhat reliev'd the Man, and began to work pon the Diſeaſe to ſome purpoſe; which done e Doctor departed elſe-where. And in his ſence in came an *Illiterate Man* a pretender Phyſick, and counted a knowing *Aſtrolo-r*: yea with the Vulgar he goes under the me of a *Conjurer*, in that he undertakes to edict *Life and Death* to the people from A-rology, and takes Toll for the Diſcovery of *oſt Petty-coats.*

This unlearned mans opinion was askt: and ereupon after he had obſerv'd the *Planets* ell, profoundly like a *Fool*, (and no Phy-ian) in the ſick mans preſence condemns *n to die without Mercy.* Thus ♄ ♀ ☉ ☽ ☊. with all their *ſmiling Trines, pleaſant xtiles, and kind Conjunctions* could do no-ng it ſeems, and ſtood in this *Scheme* for yphers. This news was bad to the Sick-man, d as much believ'd by the Women as an *O-le.*

But when the *Chymical Doctor* came, who s not ignorant of Aſtrologie, they telling n what the *Conjurer* had ſaid, and he know-; that the *Conceit* of Death might do as much rm as the Diſeaſe, bad his Patient not fear, the *Conjurer* was an *Aſs.* And proved him le better before he had done: for with holſome and lively Remedies in the ſpace of a

week he fully reſtor'd him, and he was well not long ſince when I ſaw him.

Theſe inſtances with the Arguments preceding them, will I hope be ſufficient to let Phyſicians ſee that the *Stomach* is no contemptible bowel, and that Medicines innocent, and adapted to it, muſt needs be good healers. But if they will be wilfully blind and ſtill perſiſt with their *poyſonous* untoward Remedies, and ſuch that many times *make* a Diſeaſe inſtead of curing one; and very commonly exaſperate Maladies inſtead of pacifying them, I cannot but pitty their Patients: & deem them unfortunate who fall into the hands of ſuch Phyſicians that reading of a few Books can content themſelvs with a parcel of *ill-contriv'd Recipes* ſo they have but the name of *Art* to back their *Artleſs* procedures: and that whilſt their Remedies are baffled are fit to ſay and do with that Phyſician of whom the ingenious and noble *Robert Boyl* Eſquire ſpeaks.

There was (ſaith he) *a witty Doctor, who being asked by an acquaintance of mine of the ſame profeſſion, why he would not give ſuch a Patient more generous remedies, ſeeing he grew ſo much worſe under the uſe of common languid ones, to which he had been confin'd, alledging that at laſt he muſt needs die with them in his Mouth*; he briskly anſwered, *Let him die if he will ſo he die* ſecundum Artem.

But may *Secundum Artem* serve in the resence of the *Almighty*, when their own Consciences shall fly in their faces, and tell hem, that they knew better Remedies were o be had, only their *Sloth* and *Careleſneſs* indred them from them? May that excuſe when thoſe who through their deceit, and pre-ending to Cure have been miſerably and un-imely Butchered, ſhall appear as accuſers? Tis to be doubted hardly. Therefore ye Phyſicians act wiſely, for the good of your wn Souls, and the health of your Neigh-our; and conſider if the *Prieſt* and *Levite* who took not compaſſion freely on the ſtranger hat fell amongſt *Thieves*, were fore it count-d unneighbourly and by conſequence worthy of Blame: How much more worthy of it will uch of you appear, who having the life of the liſtreſſed Sick committed to your charge, and promiſed reward at your Elbows, are never-heleſs ſo much unneighbourly, and inhumane, s to take the reward without regard had to his welfare.

Surely if you did but know the *Comfort* nd *Peace* which attend Vertuous actions, and hat quietude which follows welldone deeds and ſafe-walking in medicine, you would ma-ny of you not do what you do: But the grea-er is the Patients miſery, 'tis not minded what Medicines, or Method may beſt cure, But

which Method is most *Easy*, which *least Heretical* and which *most in Vogue*. This was not the way that those, who desired *Wisdome*, and *Peace of Conscience* before all fading enjoyment and *Mundane Treasures*, walked in. Nor was it the Path of *Helmont*, who confesseth that out of Charity he forsook the *Common Road of Medicine*, as supposing it to be a cruel thing to heap up Moneys by the miseries of others.

It may be objected (as I heard it was by a Dunce of a Physician) against him that he was a *Papist*. 'Tis true: he confesseth it in his works. which (if you will make it a fault) is to be born with, considering 'twas the Religion of his Country. But the same pretty Objector forgot in the mean time that *Galen* was a Heathen, for all he lived in the dayes wherein Christianity was profest; and amongst Christians (to wit) at Rome, almost two hundred years after preaching of the Gospel.

Truly I wish that those Doctors we call Protestants, and Professors, would but shew more of *Christianity* in their lives than he did and then I should *say* more against him, that now I may *think*. However I am one of those who doubt whether or no *the most holy God* minds a *Name* or a *Form* so much as the *Heart* of a Person; seeing he says by his Prophet *My Son give me thy Heart*. *Thy Heart*: not *whining Formalities*, for a Contrite heart God never

ver deſpiſeth. And if indifferent things every
e were allowed to walk as he is perſwaded,
eing 'tis Antichriſtian to domineer over, and
eſcribe Laws to mens Conſciences, and that
d giveth what number of Talents he plea-
h to every man or woman, (*provided they take no Weapon againſt the Regal and governing ower of the Land,*) it would do very ell.

For the Scripture tells us *They ſhall come om the Eaſt, from the Weſt, from the North, d from the South, and ſhall ſit down with braham, Iſaac, and Iacob, in the Kingdom Heaven. Alſo I perceive (ſaith the Apoſtle) at God is no reſpecter of Perſons, but in every ation he that Feareth God and worketh ighteouſneſs is accepted with him.* And s to be doubted that the greateſt part of the Vorld, whilſt they contend one for this, an-her for that, and a third part for a third orm & opinion; in the end through their diſ-pedience to *Gods Spirit* placed in their *hearts*, through their neglect of *Juſtice* and *Mercy*, hilſt they pay *Tithe-Mint and Rue*, and erform the leſs weighty matters of the Law, *Strain at Gnats and ſwallow Camels*) will be ſt headlong to infernal puniſhment.

We may alſo ſuppoſe that it will not be ſaid the *laſt Day*, come hither, yee *Epiſcopalians*, at is as ſuch an aſſociated people, or ye *Papiſts*,

Papists, or yee *Presbiterians*, or yee *Indepe*
dents, or yee *Anabaptists*, or yee *Quaker*
(*which are all but Nick-names*) and enjoy t
Kingdom prepared for you from the found
tion of the World: But rather; Come hith
yee that served me with an *upright Heart*
Self-denial: That did to others as yee wou
be done by: That obeyed my *Law of Lig*
in your Hearts, and washed your garmer
clean from defilements: That abhorred *Dec*
in all its appearances, and faithfully to the b
of your understandings withstood it: Th
Fed, and *Cloath'd* me in my despis'd little one
That imbrued not your hands in the *Blood*
the *Innocent*, but rather for my sake ende
vour'd their preservation: I say to such
these it will rather be sayd, *Come yee blessed*
my Father, and inherit a Kingdome &c.

On the contrary we may believe, that t
most just *God*, who is no respecter of perso
will cast all of all *Religions*, that shall wo
wickedness, and do things unbecoming a *Chr*
tian, to wit, shed innocent Blood, as the *P*
pists did the *Noble and true-hearted Protesta*
Blood; or which is less, shall so far forget th
neighbour as to make *Self* the Center of
their actions; such I say we may believe, t
Almighty, who will not behold *Iniquity*, w
cast into *Eternal flames* where the *Wor*
never dies.

A

And if so why may we not charitably think ell concerning *Van Helmont* who was an nest man, and merciful to the *Poor and istressed*; one that Studied Physick chiefly, at he might profit Mankind & relieve the mise- ble Sick, one that believ'd in *Christ*, and was experienced (*not literal*) Divine: In some which he manifested himself a *true* Physician, d in all of them a Christian indeed. To speak what he was as to a *Linguist* is in vain, hilst his Works written in a *florid Latin-style* it loudly: But concerning his Education and rogress in Physick he speaks as follows.

Van Helmont's Education &c. with some other passages not unworthy remark.

IN the year 1580. *my Father* (*saith he*) *dying, I being the youngest and of least esteem of my brethren, and sisters, was brought up in studies: But in the year* 1594. *which was the seventeenth year of my Age, I finished the course of Philosophy: therefore seeing that I had only a Mother, I seem'd to be the sole disposer of my right and will. But when I saw none admitted* Stud: Auth: Pag: 16.

mitted to Examination but in a Gown, and ma-
ked with a hood as if the Garment promis'd
learning; I began to know that Profeſſors *f-*
ſome time paſt, did expoſe young-men that we
to take their Degrees in Arts to a mock: A
I admired at a certain kind of Dotage in Pr-
feſſors, and ſo in the whole World; as alſo at t
ſimplicity of young-mens Credulity. And th
I at leaſt wiſe might in my own judgement kno
how much I was a Philoſopher: *I took my ſelf*
taſk, and examined whether or no I had gott
Truth or Knowledge.

I found for certain that I was Puft up withth
Letter *and as it were (the forbidden fruit being*
eaten) plainly naked; ſave that I had lear
Artificially to wrangle: *Then firſt I came to kno*
within my ſelf that I knew nothing, and that
knew that which was of no value. For the ſpher
in Natural Philoſophy did ſeem to promiſe ſom
knowledge, to which I therefore joyned the Aſtro-
lobe, *and the uſe of the* Circle, *and Theories o*
the Planets. I ſtudied Logick *and* Algebra *alſ*
for delights ſake, as oft as a reading other thing
had brought Weariſomneſs: to which I joyne
Euclids Elements, *and made this Doctrine ſoci-*
able to my Genius, *becauſe it contained Truth*
But by accident the Art of knowing the Circle o
Cornelius Gemma, *as it were an other* Meta-
phyſick, *came to my hand.* He afterward
ſpeaking of other his Studies, and how Aſtro-
nom

my was of little Account with him, because promis'd little of certainty or truth but very ny vain things, goes on thus: *Therefore ith he) my Course being thorowly finished ing I knew nothing that was* Sound *and no- g* True, *I refused the Title of* Mr. of Arts; *ng unwilling that* Professors *should play the l. with me, and declare me* Master of seven ts *who was not yet a Scholar. Therefore I see- g* Truth and Knowledge, *but not their* appea- nces, *withdrew my self from the* University.

A wealthy Cannonship *was offered me, if so I would make myself free to* Divinity; *but* Bernard *frightened me from it*, because I ould eat the sins of the People. *But I begged the* Lord Jesus, *that he would Vouchsafe to ll me thither, where I might most please m.*

Next he goes on and declares many occur- nces, which I for brevity sake omit; but nongst the rest tells how he was pleased with *Annæus Seneca's works*, as also *Epictetus's*; d that after he thought he had found the yce of *Truth* in *Moral Philosophy*, and had ayed to the Prince of *Life* divers times that would give him strength whereby he might ntemplate of the naked Truth and Love it; as o had believed that in *Stoicisme* he did pro- in Christian perfection: *God* mercifully dis- vered to him in a Dream that he was but as

a *Bubble*

a *Bubble*, and that in *Christ Jesus* we live an move and have our being; that no man c call even on the name of *Jesus* to salvation without the special Grace of *God*; and th we must continually pray, *and lead us not in Temptation &c.* He tells us also how he roul over *Mathiolus* and *Diascorides*, and found t Art of *Herbarisme* to have nothing increase since the dayes of the latter, to wit, as to th knowledge of the Properties, Vertues, and Us of Plants and Herbs: And being in a doub to what Profession he should resign himself, h viewed the *Law*, and saw it to be uncertain because 'twas mens Traditions; at least wis (he says) to govern himself he found was thing hard enough, but the judgement concer ning *good-men* and the *life* of others to be ob scure, and subject to a thousand vexacious dif ficulties. But at last he fell in love with th *Knowledge* of *Nature*, and gives this account o his procedure.

I therefore (saith he) read the Institutions o Fuchius, and Fernelius, *in which I knew as b an Epitome I had lookt into the whole scien of healing; and smiled to my self: Is it so th the Science of healing is thus delivered withou a Theorem and without a Teacher, Who hat drawn the gift of healing from the* Adeptist *is the whole History of Natural properties th shut up in Elementary Qualities? I therefo*

re

d Galen's works twice, Once Hippocrates
hose Aphorisms I almost learned by heart)
all Avicen: I seriously and attentively read
row aswell the Greeks and Arabians as Mo-
ns happily six hundred, and noted in Common
ces whatever in them seemed singular to me,
worthy the Quil. At length reading again
collected houshold-stuff, I knew my wane, and
rieved me of my pains and years bestowed:
wit when I observed all Books singing the
e song with the Institutions, did promise
bing of soundness; And that there was no-
ng which might promise the Knowledge of
uth, or the Truth of Knowledge. Elsewere be
b.

I have alwayes even from a Child sought after
Truth above every delightful
ng, because in all places I found In Præfat:
ry man a Lyer: And so from Tum: Pest:
impiety of the World, all false,
orant, devised, deceitful things, and
ngs full of imposture have been Invented.
d when I had opportunely searched into all
es, Religions, and Conditions by their indi-
luals; I saw indeed the certain and immutable
uth in Numbers and Measures. Finally in
ated things I found the Essences and Proper-
s of things were True, and Good: But Truth
self however I enquired amongst men I no
ere found. I greatly griev d that Truth had
bid

bid it self from my capacity, being ignorant th
that was my own Vice, but not the fault
things. At length when I had considered that G
himself was the naked Truth, I took the Ne
Testament *in my hand: In which although*
every where noted Singular Truth, *yet I fou*
it interpretable to the Will of the Flesh: *Yea*
this day, I have observed some diligently stu
ous to excuse excuses in Sins, especially in th
of great men: and so I perceived Evangeli
Truth *to be professed but not* Consented *to as*
ought. For there is none who having two Co
puts off one, that out of mere love he may clo
the Poor therewith as if Christ were presen
none turns the other Cheek to the striker: A
so through the endeavour of some at this a
Evangelical Truth *is grown out of use amon*
Christians.

In which consideration whilst once I had t
ried out almost all night, after the studies, a
very many anxieties, of some Years: I resolv
with my self, that I would every were assault
Plague Gratis, *the which had invaded our Co*
trey-men, and from which all fled. And
though I had on every side from books, contra
ted into a compendium the choicest Remed
described by others, and had them ready: Ye
having tried them found them all to be Feeb
vain, and to no purpose. *For the forsaken* Si
and Poor, *did often cast their Vomitings a*
belchin

lchings upon me; and breathed out their Soul etween my armes, to my grief: But God pre-rved this ignorant and unprofitable servant.

After this discoursing how naked he found the rt of healing he thus goes on.

I therefore griev'd that I had learnd that Art; nd being angry with myself grie-ed that I who was Noble, had Tum: Pest: P: 10: *gainst my Mothers will, and y kindred on my Fathers side ing ignorant of it) as the first in our family de-icated my self to Medicine. I long time bewai-d the sin of Disobedience, and it repented me of e years and pains bestowed in a Chosen Professi-. With a sorrowful heart also I humbly esought the* Lord, *that he would vouchafe to ad me unto a calling, not whither I was carried my own accord, but wherein I might chiefly ease him: and I made a Vow I would follow nd obey him, to the utmost of my power, whi-persoever he should call me. Then first as ha-ing fed on the forbidden fruit, I acknowledged y own nakedness, because I found neither* ruth *nor* Knowledge *in my* Putatitious Doc-ine: *supposing it especially to be a cruel thing, heap up moneys by others miseries.*

After this, amongst other things too tedious be mentioned, he tells how he intitled his heritance on his Sister; and being a young-an, unprofitable in all things, he recommen-

ded himself to God, with an intent of goi
far from home; Of forsaking Medicine; an
of never returning into his own Country
And so went on hoping the Lord would cl
mentiously direct him, & says that by howmuc
the more he detested *Medicine*, and cast it f
from him as an *Imposture* or *Juggling Deceit*
by so much the greater occasion of *healin*
invaded him. For meeting with a *Novice* wh
had known at least the Manual Instrumen
of *Pyrotechny*; forthwith so soon as he behel
the *Penetrale* or inward part of some Bodies b
the Fire, he perceived the separation of many
And in few years after, though absent, was i
great esteem with the sick, by reason of his Medi
cines; as also with *Ernestus Bavarus* the Elec
tor of *Collen*, who sent for him to help him
And a little after, after giving an account of som
passages, which I shall omit, he thus proceeds.

Finally (*saith he*) *God cut off the means o*
Preferment from me, as well in the Church *a*
amongst Civil Potentates; *and so also ampl*
fortunes seem'd to be promis'd me by Rodolph th
Emperour, *but I had incurr'd the danger of m*
Soul. In exchange whereof he gave me a God
ly and Noble Wife, with whom I withdrew
myself to Vilvord: *and for seven years space de*
dicated myself to the Art of the Fire, and suc
coured the Calamities of the Poor. *I have*
found, and indeed I have certainly found (*saith*
he)

) that none shall be forsaken of God, who
ith a pious affection, and firm faith performs
e office of a Physician. *For although I am*
e fillyest of all men, yet I have apparently found
at God is Charity itself towards the Miserable;
d that therefore from his own effluxing good-
ss of Charity, he alwayes took care of me:
r the inheritances of my Wife were increased,
d ample Patrimonies of my Family befel me:
nd though I was pressed down with suits of
aw by the malice of men, Yet I became a Con-
uerer by some revisals so as that the Mercies of
od *openly appeared to me an unworthy Person.*
Moreover he pressed down those that excelled
might, who under the Cloak of Piety per-
cuted me unto disgrace, and hidden Death.
nd the Darts were reflected on those that cast
em, so that it now more shameth than repen-
th them of their manifest Crimes. Thus the
ble Helmont.

And truly methinks he wrote like a Christian,
d one that was a Physician indeed. Nor did
e only write, but did so, in Curing the Poor
eely, and in conscientiously exercising the
ffice of a Physician towards the Rich, as also
detecting the Errors of *Galen*, and such his
rowsy followers who aim more at curing
eir Patients pockets of a *Plethora* than their
odies of a *Consumption*.

Indeed I the more willingly collected the
things concerning his Education, and progre
in Physick, that *Galenick Physicians* may see
or, if they will be wilfully blind, that othe
intelligent persons may see, against whom the
have been Bawling so and Rayling; becau
he struck at their Master *Galen's* frigid N
tions and sour Humors, that have no existen
unless in the Brains of the vulgar. But I mu
confess they were a little concerned, whilst
strikes at their *Silver Shrines*, to cry out wi
Demetrius; *Great is Diana of the Ephesian*
thinking that if this fellow prevail'd, he wou
clearly spoil the Trade of Stirring *Dung a*
Urine, and diminish their Gain.

As to diminishing it I have nothing to say, c
ly as to making Gain the chief aim that *Helm*
wrote against; as also against their neglect
the *Poor*, and did well in so doing: For Ph
sick doubtless had its rise in Charity, thou
since (as all things are) 'tis corrupted. He t
you in the words of the *Wise-man*, Tha
Physician shall receive a Gift of a *King*, 1
of a *Poor-man*: thereby implying that we
not to neglect the Poor though they are
able to bring *Angels* nor *Crowns* in their ha
for scribling a few words to an Apothecary; n
though they are not able sometimes to br
half so much in their hands to pay for a Me
ci

ne: For the Almighty who is the *God* of the *oor*, has sometimes a *Lazarus* in his *Sores*.

Nor is it unfit in the mean that those whol n should pay, and reward a Physician wel r his Labour and Studies, as a Physician ought be: which *Helmont* in the words of the wise- an signifies. Besides some Physicians, who are vners of but indifferent Estates, would be tin'd in doing otherwise, and thereby by disi- abling themselves to relieve, injure the di- ressed Poor. But then be sure let Equity and good Conscience be made use of, and when ey are under your hands do not, as'tis to be ubted too many do, play such unhandsome rts with them, as to protract cures out of love *Angels*; Golden ones I mean: Nor out of eceit, whilst your own Consciences tell you e only preventive Physick is sober, modera- , and orderly living, without Rioting and runkenness; go to perswade people to take ur *Preventive Purges* when they are already good plight, though many of you yourselves ll not touch one of them in that case; owing a Cup of *Sack* or *Ale* drunk mode- ely is better. Neither deal unreasonably, as o many frequently have done in cure of Sick rsons of mean Estate, running them to such edless and great expences as to make them *ggars* for ever after; or at least thereby so to poverish them that several years scarce make

good the Loss, if the very *Conceit* of being so extreamly Poor make them not as Sick as the Disease it self made them.

The Truth of it is too too apparent, and yet many times, at least when the Disease is curable, they go uncured through deficiency in Medicine. Nor do some Physicians mind that; for so long as there is Money, the *Sick* shall have their Company, with *Your Humble Servant Madam* to boot. And although their own Consciences tell them, that their *Lifeless* Medicines will not Profit; yet they will tell you *Their life for yours you will recover*, wish they had a lease of your life or something to that effect: and speak twice more confidently than one that has better remedies, and makes a Conscience of what he does and says. Thus a rich Physician, but as ignorant as his Neighbours was wonted to serve his Patients, (as several persons concern'd and that too well knew it, told me;) and as long as they gave him his *Fee*, to tell them that the Sick Party was like to Recover. And for all he apparently saw the were worse daily, and that his Remedies were at best but *Insignificancies*, also that there was no hopes of recovery by his *Cooling Method*. Yet would he not tell them so, lest I believe another Physician should be sent for, to effect the Cure to his dishonour. And which was remarkable, many times when the Physicia-

h

is thus promis'd life the Party has died in an our or two after, and was sometimes strugling ith Death when the *Doctor* prædicted *Life*. ne Gentleman told me himself, that this *octor* visiting his Wife every day would give m comforting words, though he and the urse apparently plainly saw that she eclin'd, and the Doctor might too doubtss have seen it had he not been made blind *Plutus*; And that the last day the Doctor sited his Wife (who was then dying,) he ave him great hopes of her recovery, but was arce gone a Bow-shot from the house before e was Dead. On the other hand, when the me Physician has been called to others that ave not fed him as he expected, then would e denounce Death to them: perhaps on purose to get clear of such *Moneyless Patients*.

On a time a Poor *Washer-woman* (as 'twas old to my Intimate by her self) being very ill, nd having as I remember but three Half-Crowns in the World, was over-perswaded to mploy this *Doctor*, she did; but did ill in it: or she should have sent to some Physician who prepared his own Medicines, and then er advice would have cost her nothing. Or he might have gone or sent to some *Apothecary* hat was judicious and sober, and he would ave done her doubtless less harm than that *Doctor* did. For if she was not right-down sick the

loss of her Money (*poor-creature*) for *Fees* was enough to have made her so.

But to the matter. The Doctor visited her once, and had one half-crown, which was more than she could clear by a weeks washing. The second day he came again without sending for, *for the Doctors custom was, being once sent for, to follow his Game close*, and then had the second half Crown; And the third day when he call'd in without sending for, the poor-womans last half Crown being hard to be parted with, she did not give him it: Whereupon being angry he askt her at his departure whether she thought he could run up & down for nothing? she might have told him she did not send for him; And truly in my Opinion, if Physicians are so unwise as to run up and down to Mean-peoples houses without sending for, the People should be so wise as to thank them for it, but give them no Money for coming. Now whether or no the woman was *sentenced to dye* by the *Doctor* I cannot tell, but I remember I heard she recover'd by better Medicines. But what an unchristian trick was this to rob the *Spittle-house!* and how contrary to what the good Samaritane did! Surely if such Physicians should have no more mercy shewn them from *the Father of Lights* than they shew to their *fellow-creatures*, they would soon descend the Infernal Lake.

However

However I perſwade myſelf there are not few Learned Phyſicians that are tender-hearted, induſtrious, Conſcientious, and Merſul; and many more that would do better did they know better: But ſuch ſhould be diligent, and inquiſitive, (for as the *Poet* tells us, *God ſells Arts to ſweats*) and not content themſelves with barely tumbling over a few volumes, and ſuch that, were the very Authors themſelves living, they would not know what to ſay to the ſtubborn Diſeaſes of this Age. But though there are many ſuch honeſt Phyſicians, yet there are many more 'tis to be feared otherwiſe; which thing is very lamentable. For though *Botchery* and *Deceit* in any Art is unpleaſing, yet in Phyſick 'tis moſt dangerous, and prejudicial: whilſt men by them ſometimes loſe their lives, and oftentimes their healths.

Therefore for an example to ſuch as are not as they ought to be, I will by and by declare what I ſaw, and was an Eye-witneſs to, after that I have detected one abuſe more, that too frequently is put on the Gentry: To do which take this following example.

A Wealthy *Knight and Baronet* not many years ſince fell ſick: At firſt he was but ſlightly affected, but under welnigh half a dozen Phyſicians which did their endeavour off and on, inſtead of being better he declin'd; and at laſt

last itterminated in a *Paralytick Gout*, or the *Gout* & *Palsy* together because the disease lying much in the *Genus Nervosum* contemned their feeble succours, or was rather strengthened by them. But before it came to this pass, and (though he was weak) had as yet the use of his Legs and Arms, he was visited by his Brother an Esquire that intreated him to make use of his Chymical Doctor: adding that he cured him safely, and soundly, when the ablest *Galenists* thereabouts could do no good, and had since cured his Wife of a *Paralytick Lethargy*, when two or three Physicians had after three daies endeavour left her insensible, and sleeping as they found her. At length the Esquire prevail'd so much that his *Doctor* was sent for, and retain'd, not doubting but to recover him with lively and good Remedies: Therefore he sent such. But before he (to wit the sick-man) had taken one spoonful of any of them, the *Galenists* with their Agents (of which they have too many) subtilly Workt him out, under the Notion of wishing the sick-man well: Buzzing into his head, that the Chymical Doctor gave *hot* Medicines that were Dangerous.

And why dangerous? Because the Medicines being vital and penetrative (which are properties in a medicine, that must suit in with, and assist the Life) if the Sick-man should have taken them he might doubtless have recovered; and is not

that

at dangerous? Now when they take their Cooling Medicines, which carry Deaths property, or Death is cold enough, there is little danger to fear (unless Nature be stubborn, and vigorous) but that they'l die according to Art.

But to go on. One of the first Doctors, though before he could do no good, after he had wrorkt out the *Chymical Doctor*, that he might not be re-admitted & to keep the Sick-man in play, told him he had found out something that would doubtless Cure him safely in a Month or Six weeks. The words *Cure him safely* were mighty pleasing: and so they went on. But after this he daily declin'd, whilst they fed him up with *Fancies*, and told him *'Twas all for the better.* But in short, he that before had the use of his Limbs in the space of six weeks could neither move Legs nor Arms, and was three times worse than before: *So that the Promis'd Cure no where appear'd.*

When the Sick *Knight and Baronet* complained of this, the *Apothecary* would tell him that they aim'd at preserving his *Life* within, and were loath to set upon the Disease in his *Limbs*, lest they should drive it in upon his life, and so kill him, as if there had been no other way to cure him but by driving the Disease upon his Life. *Reader canst forbear smiling at, or rather pittying a Sick-man under such unfaithful helpers?* However this quieted

him

him for the present. But daily growing worse and worse, he still complain'd how that now he was in great pain in this joynt, and part of his Body. The *Doctor* told him *'twas all for the better.* At another time telling him he was much disturb'd in another part, and in almost half his body: The *Doctor* would still reply *'tis all for the Better. And thus he grew better and better, till he was almost Dead.* Whereupon when this languishing Person, after many months trial of this *Doctor*, was nothing mended: but was *worser* by many Degrees at last, than he was when he took him in hand the second time, *notwithstanding 'twas all for the better:* Yet he imploys another *Galenick Physician* and in about six weeks after fairly dies *Secundum Artem.* But whether or no that was all for the better, I'le leave you to determine.

Thus are the *Gentry* liable to be impos'd upon for their money, as well as the *Poor* slighted for want on't. Neither have *Nobles* themselv's because they are Rich been freed from Casualties, Nor will they ever be free, as long as *Poysons* must pass for Medicines, and so long as Nature must be weakned instead of helpt, and so long as *Words* are more studied than *Things.* Witness the sudden and untimely death of Marques *Charles Spinelli* some years since General of the Genoans by *white Hellebore* which

which was given him by a Company of Phyſicians: As alſo the Death of that *Emperour* (to omit narratives nigher home) on whoſe Tomb Hiſtory tells us was Engraven,

He periſhed through a Rout of Phyſicians.

Nor may I paſs by the death of a very Luſty and ſtout young Gentleman, and an eldeſt brother, through extract of *Black Hellebore*, given him by an eminent and Learned *Doctor* to Purge away an Ague. For he after he had been walking abroad in the City wherin he liv'd, came home, and took it at eight at night, and was dead about three hours after: Purging and Vomiting moſt cruelly having preceded Death. The which, when I heard it from the mouth of the Brother of that Party that was kill'd, and the manner how, made me no little admire; and more admire that ſuch can have the face to cry out againſt Chymiſtry as a hazardous Art, and exclaim againſt its Medicines as Venomous: When their very *Diſpenſatory* in point of Purging ſounds forth little elſe but *Poyſons*; and that they ſcarce ever effect any notable Cure but they do it by *Chymical Remedies*, and ſuch, that were they faithfully prepared, and not Adulterated through deſire of Gain, would do much more than they do.

'Tis pitty that *Phyſick*, an Art ſo uſeful, ſhould

ſhould be thus corrupted; and that Self ſhould thruſt Charity out of doors. I believe if any *Shop-keeper* with whom a Phyſician deals ſhould defraud him of a *Pound* or two, and act diſhoneſtly, he would take it ill, and call him *Knave* not cauſleſly: But how much greater are ſuch, who with lying deceits, not only many times get peoples money for nothing, or at beſt for a parcel of they know not what themſelves: but alſo under pretence of curing, *Kill* them with *Poyſons* Secundum Artem, when their lives can never be regain'd: And rather than another ſhall come to cure when they can't, anoint them with the *Oyle of Fool*, and feed them with *fancies* till they are dead, knowing then they are paſt telling tales.

☞ *Therefore I ſay* (Pray Reader take notice on't,) *that that Phyſician who takes a Patient in hand, though it be in a Chronick diſeaſe, and does not in leſs than fourteen dayes time ſhew an apparent ſign of Recovery: and by the fifth or ſixth day does not give ſome refreſhment to the Patient, and put a ſtop to the procedure of the diſeaſe, I ſay, if he does not do this, Let him pretend what he will, his Method and Remedies are feeble, and will in no wiſe profit.*

For if the life do not meerly fail, which failing no Medicine can cure, Nature will in a few dayes in ſome ſort revive, in the preſence, and through the aid of lively innocent remedies

and

ıd such as suit with the life. But if Medicines
ıall let a Patient languish and grow worse
r a week or two, and yet the Patient after
ıat recover by other Medicines: Know assu-
dly those first Medicines were unfit, or spirit-
ss and dead, if not fitter to kill a Well-man,
ıan cure a Sick one.

And if a Physician being called in an Acute
ſtemper, to wit a *Fever* or a *Pleurisy*: and
n't give ease, and great comfort, in less than
ur and twenty hours, and put a stop to the
vance of the Disease: Also can't in the space of
ven dayes, cure either of them without ope-
ng of a Vein; provided Medicines be well
llowed, and the candle of life does not fail:
ll him that I who have known hundreds
on hundreds cured so, affirm his Medicines
: not the best in *England*.

And now to perform my promise made a few
ges back, having brought you *Helmont*
t noble Physician for
example of Charity,
l Christianity; I will
e you one president
ore, that you may have
o to imitate, and may
excited to well-doing
Example.

This person was my
utor, who now being

**I have for the present conceal'd his name, lest it should be thought I wrote this to promote his Sons Interest who not unfortunately succeeds in his practice.*

decea-

deceaſed, I may lawfully commend, and tell yo
he was a practical Divine: And one that thoug
he did not uſe to whine as ſome do, and tak
the Lord's name vainly in his mouth to m ak
an outſide religious ſhow, (for he aswell as m
ſelf abominated Hypocrites) yet carried th
fear and love of God alwayes in his heart. An
of all the Phyſicians I ever yet met with,
never found one whoſe humour was more lik
to *Van Helmonts* than his. For in the firſt pla
above twenty years ſince when he had a goo
Galenick Practice, finding as he told me *th*
'twas a long way to Cure diſeaſes, but a ſhort an
eaſy way to get Money, he gave to a learne
chymical phyſician, to wit, one *Sommerskil, M*
dicinæ Doctor, that had formerly been Secretar
to *Prince Henry* the eldeſt Son of *King Jame*
and was a man very Aged and judicious in Phy
ſick, and a Practiſer many years. I ſay, to hi
he gave above a hundred pounds to teach hi
his Skill in *Chymiſtry*. Which he did, becau
he lov'd him well, and ſhortly after died
through grief ſome ſay becauſe he could n
obtain the *Lapis* to get which he vainly attem
ted. But that not concerning our Phyſic
affairs, I ſhall pretermit.

And tell you that he by this means havi
many years experience, ſtudiouſly went
work himſelf, till at laſt he obtain'd remedi
after ſome years endeavour, of a Large extent

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Point of Curation. Then he left off *preſcri-ing*; and being at that time the only Phyſician here that cleav'd to the *Chymical Method*, had ll the *Doctors* and *Apothecaries* againſt him; o that he was forced to make good his Ground y *Real Art*, and oppoſe their Reproaches ith Cures. Which he manfully did till he ied, and left in his place his eldeſt Son of the me Name, a Perſon Ingenious and Learned.

Nor did this honeſt Phyſician appear like to *Helmont*, only in leaving the *Galenick* for the *hymick-Method*; but alſo in Charity. And ad he had but *Helmont*'s *Alkaheſt*, and his *undreds a year*, he would, I am perſwaded, ave given his Medicines away *Helmont*-like. or though he liv'd by his Practice, as other hyſicians did and do, yet was he ſo charita-le to the Poor, and tender of the Health of e Diſtreſſed, that I verily believe he cured ore People yearly for nothing, than ſome hyſicians in that City did for a hundred ounds. For 'twas but going and telling him ey were *Sick* and *Poor*, and it was the way t only to have Advice, but Medicines too r nothing. Nay, which is more than ordi-ary, he would not only Relieve ſome that ere Poor with Medicines and his Advice free-, but with Money in private likewiſe, as I diligent obſervance and watching him found; *he did not uſe to blow a Trumpet when he did*

it; nor would he speak on't, unless I took an occasion to discourse with him about it: And then he would like a good Man (as he was, if a Man may be called good) reply, The *Rich* have many Friends, but the *Poor* have few: And would add, That perhaps whilst the *poor Person* languish'd, and could not work for his Family, his Wife and Children almost starv'd at home: And therefore to let the sick Man languish because he had no Money, would be a thing very hard-hearted. He would also use to make their Case his, and say, He would be glad of *relief* if he were *sick*, though he had no Money to pay for it.

Sometimes others who were pretty well to Pass, having spent four or five Pounds on other Doctors in vain; when their Money was almost all gone, would come to him; and if when they came they could but plead, 'twas low with them, and they wanted Money, &c. he would commonly Cure them for a Crown or an Angel charge; to wit, By giving some of his Medicines away, whilst he sold other-some. And when Persons who lived well by their daily Labour, but not very Rich, have come to him at any time about a *Feaver*, or any other such like *Acute* Distemper, his Advice they had for nothing, and commonly a Cure for a Crown or less, and that *quickly* and *safely* too.

But the *Rich* rewarded him as they ought, an

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the Reason in the World for it: For if they not, who shall reward him that is a Physi-n, for all his Pains, Studies, and Expen-? But he would not, I am confident, have ren to either *them* or the *Poor*, a Malignant medy, or such a one he durst not take him-f, if he might have been hired to do it, hich was, in my Opinion, an excellent pro-rty in him, and a thing that gave great en-uragement to many of his Patients, to cleave him whenever there was a necessity for Me-cines. And some of his Patients when they ve come, and have desired of him some Ve-mous Dose, perhaps a *Vomit*, &c. have d a positive denyal, and that was all; for would rather at any time venture the loss of *Patients* love, than hazard their *Lives* and *Credit*. But if they (being self-will'd) ve got what they desired elsewhere, and ve soundly paid the punishment of their lly; then would they come to him many nes to make up the Breach, and take leasure repent of their Indiscretion.

It was also his custom (though he oftentimes rt himself by it) after inventing or making New Remedy, if none of his Family would nture on't, to take it first himself before any his Patients should touch it. For, saith the nest Man, I have Medicines by me, tter know how to cure my self, if Malignity

be in it, than another that hath no Medicin
to help himself. Besides, he considered if I
should try a New-made Remedy on a *Rich Man*, and he be hurt by it, it would discred
himself and *Chymistry*. And to try it on
Poor-Man, as too many do; he considered
it should hurt him, though not kill him, yet
spoiling his Health, might ruine him, and u
doe his Wife and Children (if he had an
that depended on his daily Labour; and ther
fore to do that would be cruel.

Thus did this true-hearted Physician too o
ten hazard his own, to recover the Health
his *Neighbour*; endangering it, not only by
perating in the Fire, to produce *good Remedi*
various times undergoing the fumes of *Merc*
ry and *Antimony*, till he was as weary of the
as I am: But after he had, by Directions fro
other *Authors*, some true ones, some false on
made many *preparations* too tedious to be r
med, and had wrought upon most Subje
that were in the least counted *Medicinal*; He,
taking many of them into his Body, might
impaired his *Stomach*. And afterwards l
cause he would not hurt others, (to wit,
Patients) he threw all such as he found *I*
sturbers of Nature, and *Hazardous*, awa
and only kept to such Remedies, as he v
well assured were *Wholesom*, *Innocent*, and *V*
tuous.

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Here is a *President* for such Physitians that mind nothing beside *Self*, whilst the good of their Neighbour is least thought of; not regarding what they give to the People, so they may but live in *Ease* and *Pleasure*; nor caring what Method they follow, (whether *Chymical*, or *Galenical*) so they can but get money. As to deal honestly and candidly with the oppressed, or to act with the *good Samaritan*, were out of fashion. They may believe it will not be askt in the *great Reckoning day* how many hundreds a year they had when they Died: but rather how many hundreds of the distressed sick they have faithfully Reliev'd. I will not pay for nothing, seeing, *The Labourer is worthy of reward*, but even for *money* and *a stipend* being tendred. They may consider that this life will have an end: And that although those many Souls, that by their *Carelessness* and *sloth*, were so civil, *That they never come back to complain*: Yet that the Ears of the *Almighty* being pierced by the crys of the *Widow* and *Father-less*, they must once give an account of their Stewardship, and with what *Conscience*, they have exercised Physick. In which juncture I perswade my self, if God's witness in their Consciences stand on their side, they'l find it more than a little prevalent.

Another property my *honest Tutor* had, which I highly commend in him, or any other

ingenious Physician; to wit, he cared not, nay, abhorred to turn *Mountebank*; and as too many do, make a noise in Print about their *Pills*, *Elixirs*, and *Spirits*. For such let them pretend what they will, and tell you of the Name of the *Lord God* to boot, yet the business in the bottom is Money. And though many of them would perswade you into a belief that their hazardous Purging Pills, *&c.* are *All-curing*, and can make a *Disease* it self on sight of it *Disease*: Yet they rarely Cure any Disease radically with them, unless it be *the Consumption in their own Pockets*. Nor must you hear how many have been Kill'd and Mischiev'd by them, for that would not be to their Advantage.

I remember on a time, That one who found great benefit by a certain *Medicine* which my *Tutor* made, that would Cure several *Acute Distempers* safely; prevailing with his young Son many years since, got a few Bills printed of the Vertue and Use of it, with intent to sell the same only to his *private Acquaintance and Friends*, and to take away the trouble of writing Directions. But when this *ingenious* Physitian saw it, he contemning that pedling trick of *Mountebanking*, was exceedingly asham'd on't, and gave strict orders to the contrary for the future. For if a Physician is qualified as he ought, a possessor of Excellen

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Medicines, and one that prefers *Wiſdom* before *Wealth*, he will doubtleſs never ſo highly undervalue his Profeſſion, if he live on Bread and Water.

The Cure of thoſe moſt inveterate Diſtempers, the *French Pox* and *Scurvey*, is a ſmall matter with ſome of theſe *Bill-men*, when, poor-hearts, they would cure it if they could. *Infallible Cures* other-ſome thunder forth, though they have little skill in Medicinal Affairs. Piſh, this is nothing with us; *London* and moſt Cities in *England* can ſhew you *Pills* good for *All* Diſeaſes; and which is more, ſome good for *more* than *All*, being thoſe *(it requires a long Faith to believe it)* that out-do all Pills hitherto extant: So that *(Monſtrum horrendum!)* thoſe very Pills their own ſelves that Cure *all* Diſeaſes, are in no wiſe to be compared to them.

Moſt of theſe notwithſtanding are *Compleat*, *Neat*, *Delicate*, *Fine*; *ſometimes Curing*, *often hurting*, *and now and then Killing-Cathartick*s, or *Emeto-Cathartick*s; that is to ſay, *Purging-Pills*, *or Pills that Purge and Vomit notoriouſly*, *and not ſeldom fatten Burying-places prettily*. But I command and charge you not to read any thing of that, in their Books and Bills, on the penalty of being counted one that read what they never publiſh in them.

But here's the worst on't, The more to deceive the People, and to put the better face on the Matter, we must have a pretence to *Chymistry*, (for that takes) if we have not some ill-shap'd Picture of a *Chymical-Furnace*, to make it daintily fine; and must tell them *Chymistry* had a finger in the Pill's-formation, for that will make it go off. When alas, *Poor-Things*, they understand nothing less than the real Art of the Fire; which teacheth us, if truly understood, to shun all violent Purges and Vomits, and to avoid all hazardous Remedies.

I do not write this to have these persecuted or put by, unless the *Poor* may have better Assistants; But to have People take notice, That, *as good Wine needs no Bush, no more do good Medicines a printed Bill*; as also to desire such Physicians who are intelligent, to be *Sincere, True-hearted, and Merciful, and to eat some Grains of Self-denyal.* For 'tis the *hard-heartedness and haughtiness* of some such, that gives encouragement to these, whilst those who want an Angel or a Crown to Fee a Doctor, must go to them many times or no where, though they receive not that benefit they might. Whereas would intelligent Physicians keep a few Medicines by them to sell to the meaner sort of People without, whilst the richest give *Fees*, they would soon work them out

ut of Credit. Or, if instead of an Angel
a Crown, they would take a Shilling, or
lothing, and write them a *Bill* to some Con-
ientious *Apothecary*, prescribing a few cheap,
et Vertuous Ingredients, it would be a means
o suppress the *Bill-Trade*. Which otherwise
ney will never do; and in reality 'tis pitty
ney should; for a small Aid, and somewhat
ncertain, is better to the Poor than none.

Concerning Medicines both Chymical and Galenical.

THat the Common Method of Medicine, called *Galenical*, is too languid and feeble to tug with those violent and stubborn Diseases which are grassant and assail us in our dayes, Experience hath so apparently evinced, that there is scarce one in four of our late *Physical-Writers* but confess it: And therefore exhort Physicians to apply themselves to search after *more vigorous Remedies*, which by their Vertues may vanquish Diseases. Thus far they do well and nobly, but in my Opinion they are sluggishly obeyed, especially by such who have either grown gray-headed in Ignorance, and will know nothing in a manner beyond a *Purge*, a *Vomit*, a *Syrup*, or the *Lancet*; or by such, who not much regarding the Good

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of the Sick, mind mostly their *Ease* and *Profit*.

Nor is it wholly without cause that they are no better obeyed, seeing some few of those who Preach forth this Excellent Doctrine, and plead for a Renovation of Medicine, are so far short of what they would have others do, that they themselves defend Blood-letting, and are not startled at hazardous Remedies.

For shame let us cast *Poysons* out of *Physick*, and all such Medicines as are disturbers of Nature; unless with *Helmont* we are able so to correct them, that we may not expose the Diseased to danger, nor to the Mercy of *Merciless-Doses*. Nor let us forget *Mercury* and *Antimony*, unless we are able to tame them; especially the first, who derides all endeavours unless you bring him an *Alkahest*. For notwithstanding as otherwise prepared, with an addition of other Ingredients, it sometimes as being *Alcaleous*, effects a Cure.

Yet considering it may expose, as it sometimes hath done, a Person to dammage and danger, if not perniciously destroy him; verily perswade my self, 'twould be for the honour of Physick and their safety, never to admit it into our *Stomachs*. Next I think would no wayes dishonour *Chymistry*, could we find all our Pretenders to *Helmontianism* steer their Course safely in *Physick*; (as some know

know do) and not by their *perverſe Mineraline Remedies* gainſay *Noble* Van *in Works*, whilſt in Words they ſeem to defend him. *Perverſe* I ſay, for ſuch as Purge and Vomit I can aſſure you deſerve no better Name, and no little defame *Chymiſtry*.

Which as it is an Art moſt uſeful, ſo is it a Word of no ill ſignification; being derived, as ſome ſay, from χυμὸς, others from *Alchymus* a King. But 'tis the real knowledg of the Art and its Principles, not the Name, which is the thing that makes a Phyſician Excellent: Seeing it ſeparates Crudities, and corrects Medicines by the Fire, through a proper Application of *Agent to Patient*.

Nor is there any greater difference between *Well-prepared Chymical Remedies, and vulgar Shop-ones called Galenical*, than that the laſt are *Crude and Raw*, at leaſt-wiſe not cleanſed from their Terrene and Droſſy Shackles, and therefore unfit for a weak *Stomach*: And that the firſt, to wit, the *Chymical Remedies*, through the aſſiſtance of the *Fire and Art*, are rendered Spirituous, Vertuous, and Innocent, being diveſted of all cloging Qualities.

For if the Fire be ſo needful a thing to prepare Food when we are well, much more when we are ſick; foraſmuch as the *Stomach* is then uſually ſo impair'd, as that the leaſt thing offends it, if it be not lively and ſuitable. Beſides

sides the *Stomach* not being strong, is incapacitated to make a separation of Parts, and suck out the Vertues, which are but small, in a *crude*, and therefore unfit mass of *Terrestrieties or drossy Medicines*. Whereas a studious and industrious Chymical Physician, professing himself *Natures Servant*, separates the *drossy* parts from the *more pure* that should nourish; and by only exhibiting the latter, saves *Nature* the trouble of expelling the Dross, and of casting forth what otherwise would hurt Her. So that She being *delighted and enlivened* by the approach of such pure Remedies, begins to revive and get strength, and finally *routs* Her Houshold Enemy, to wit, the *diseasie fax*.

Which thing doubtless many *Galenical Physicians* observing often, whilst they rail'd against *Chymistry and its Medicines*; after a tryal of such as they could get from their own or others hands, found them not undeserving *Protection*; and do since embrace them with such loving hearts, though they subtilly rail against *Chymical Physicians*, as such that give hot dangerous Medicines; That being put to a *non-plus* by the stubborn Disease, and their *Syrups*, *Purges*, and *Electuaries* being baffled, they'l apply themselves to such, and sometimes so fortunately, that the *almost-dead Patient* recovers.

For which their care I must needs highly commend

commend them, and should more commend them if they made such Chymical Medicines themselves: But I cannot say they are too honest and candid in railing against an Art, which their own Consciences tell them is most useful, and to which they are so much beholden. For if *Chymical Medicines* are good in an *Apothecaries* Hand, who ignores their Dose or Composition; or if they are excellent, being prescrib'd by a *Physician* that never made a *Chymical Medicine*, or at least-wise that Medicine he gives order for; Why may not such Medicines, being more faithfully made, be much better in a *Chymical Physitian*'s Hands? I am sure there is no reason to the contrary, but much reason for it; and it seems most agreeable to sense, That he should best cure with *Chymical Remedies*, that spared neither cost nor labour to make them Excellent and Innocent, and knows well what Ingredients they are made of. *But what do Galenical Physitians who prescribe to Apothecaries, make use of Chymical Medicines, and yet nevertheless rail at Chymistry and its Professors?* Yes, they do, notwithstanding their railing, which is but to blind the World; and which is worse, those Chymical Remedies they make use of, are (besides badly made) oftentimes Sophisticated and Adulterated. *How! Sophisticated and Adulterated?* 'Tis so, and all from this curs'd thing

thing *Self*, and a desire of Gain. For in the first place the *Doctor* cannot, because he must mind his *Fees*, and keep delicate white hands to feel the Pulse of his Patient. And in the next place the *Apothecary* loves Money; and won't, because he can buy them of *Mercenary Chymists* much cheaper than he can make them. But this cheapness sometimes costs the Patient dear, to wit, his Health, if not his Life, in regard the Remedies are *Adulterated and Abused*, that they may be afforded so: Though to cloak their own deceit, if the Medicine does harm, they, like Politicians, will say, His time was come.

But why do the Mercenary Chymists thus abuse their Remedies? That they may get a tolerable Subsistence and live. For the *Apothecary*, who (like other Tradesmen) buyes where he can buy cheapest, offering low rates, so low, that the Medicine cannot be faithfully made for the Money; doth thereby tempt the *Mercenary Chymist* to *Adulterate and Sophisticate*, or else make the Medicine by *halfs*: How destructive this is to many a poor Soul, I shall leave others to determine. Thus instead of *Spirit of Salt*, *Phlegm of Salt* is sold; and not only so, but 'tis sometimes Sophisticated, and *Oyl of Sulphur* (with other Remedies too tedious to be named) *adulterated*, &c.

omit with what, because I will not make fools Knaves.

Nor are many of our Modern Writers silent concerning this; for even *Van Helmont* seriously professeth, That he was loth to speak plainly of any Medicine of Note, *Because almost all Chymical Remedies in the Shops being full of deceit, and adulterated, through desire of Gain, gave him cause to think all would be serv'd so:* And truly I am of his Opinion. But the ingenious and noble *Robert* * *Boyl* Esquire, having found too true, sayes, *That he so often met with Chymical Preparations unsincere, that he dare scarce trust any in the Administration of Physick, which either his own Furnaces did not afford him, or was given him by some faithful skilful person he had a good opinion of. The other day* (sayes he) *having occasion to use some* Spirit of Salt, *whereof I was not then provided, I sent for some to a Chymist, who making it himself, was the likelier to afford that which was well made: But though I gave him his own rate for it, at the first rectification in a Retort, a single pound afforded us no less than* six ounces of Phlegm; *and afterwards being further rectified in a high Body and gentle Heat, the remaining Spirit parted with a scarce credible quantity of the like nauseous Liquor. And after all these sequestrations*

* *Physiolog. Essayes.*

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ons of Phlegm, 'twas not pure enough to perform what we expected from it. Of which complaining to an excellent Chymist of my acquaintance, he sent for Spirit of Salt *to a very eminent Distiller of it, who gets much by his Profession and passeth for a very honest Man: But this Spirit (besides its weakness) discovered it self to be* Sophisticated, *with either* Spirit of Nitre *or* Aqua Fortis; *Which betrayed it self by its peculiar and odious smell. Whereas* Spirit of Salt *skilfully and sincerely drawn, is commonly of a* greenish Colour, bordering upon yellow, *and hath usually a peculiar and not unpleasing smell.*

I shall bring here no more Instances, though I could produce many to the same effect, seeing it would be but *actum agere*. Only be pleased to take notice how well a Patient is likely to be recovered by such ill-made Medicines: And what's the cause the *Galenists* often prevail little more in a manner with their *mercenary* Chymical Remedies, than they do with their own cloging drossy *Galenical* ones, and also what is one cause they cry out against *Chymical Medicines.*

☞ *But why then do Galenists rail at, and give reproachful Titles to Chymical Physicians and their Art?* There are many Causes, one of which I desir'd you to take notice of lately; but the most usual one is, because they out-d

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them in Cures, through faithful preparing their own Medicines. And thereupon left the People, especially the *Gentry*, should be inclin'd to make use of them, they *Buz* into their Heads, *That Chymical Remedies either Kill or Cure quickly.* Who, not perceiving the *Doctors* Design, believe it, till they are brought almost to Death's door; and then when they perceive themselves as 'twere incurable, knowing they can but die, a Chymical Physician perhaps shall be imployed; and if they be not too far spent, (which sometimes they are before the Galenist will leave them) by *wholsom, lively, innocent Remedies* they recover. And by this means, notwithstanding their Reproaches, is *Chymistry* in repute with many.

I remember about four years since, a worthy Gentlewoman falling into a *Paralytick Lethargy*, several (I think three) Galenick Physicians were sent for. They tryed various Wayes and Means, and Medicine upon Medicine, but all was in vain; and after three days endeavour could not awaken her, or cause her to move, but were forced to leave her as they found her, whilst the Disease seemed to laugh their lifeless and feeble Remedies to scorn. Thus when she was yeelded incurable, my ingenious *Tutor* was sent for; who sending his Son, because himself could not conveniently go, recovered her by innocent yet valiant Re-

medics, insomuch that she could move and open her eyes in few hours space, and afterwards, to the wonderment of many, he made her well and sound. One or two of the *Doctors* hearing this, and seeing her within few dayes so much mended after their ineffectual attempts: To save their Credits, and salve their Bungling, buz'd into the heads of the Women, that he, to wit, the *Chymical Doctor*, corresponded with the *Devil*, or some *bad Spirit*; adding, he useth *Astrology*, (which the Vulgar call the *Black Art*, though it borrows its name from *Light Bodies*) but they mistook. However this was not a little believed, by not only the credulous Women, but some Men; insomuch that enquiery was made concerning it, and that with diligence, whereby they were better satisfied, and plainly saw the *Heathenish Christianism*, and deceit of the *Doctors*; and we by this means came to hear on't.

But what a piece of Villany was this, to reward so good, so *charitable*, and so ingenious a Physician, with so base and ignominious a reproach, for all his *Labour* and *Expences* to find out *better* Medicines than they had! Nor was this all, for they used and tryed many wayes to depretiate, and bring his Medicines into contempt; onely because he could do more than they could, and oftentimes cured

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here they were *non-plust*. But this reproach is so blockish, That surely had I not then en a *Tabler* with him in the House, and ard it there, I should not easily have be-ved that any Physician had been so stupid, so unphilosophically bred, as to ascribe the re of Diseases to the Devil. I must confess s something like the trick of the *Pharisees*, no abused the *Prince* of Physicians, our *Lord d Master Christ*, for casting out Devils, and ring Diseases, which they could not; say-g, he did it through *Beelzebub* the Prince of evils: Wherefore if the Master was defam'd, ell may his Servants.

However let not such Reproaches deter you, e noble and true-hearted Chymical Physici-ns, from pursuing after more refined Medi-nes; being assured, (as *Helmont* sayes) *That ne shall ever be forsaken of God, who with a ous Affection, and firm Faith, performs the ffice of a Physician.*

Nor be ye startled at their crying out against e *Heat* of *Chymical Medicines*, seeing hrough a defect in the *Natural Heat* of the ody, Diseases are commonly bred, especially evers. For if *Heat*, which is the Exciter, hough not the Efficient of Digestion, did not ail, as well as the Ferment it self, and there-y disinable the *Stomach*; so many Fevers, and ther Distempers as are, would scarce be: But

when the *Natural and Vital Heat* fails, a preternatural one either is causeſd in the whole Body ſoon after, through the *Archeus* being angry, or the whole does gradually decline. Beſides we ought to conſider that *Death is cold*, and that Diſeaſes are the *Harbinger* of *Death*, therefore to be withſtood by *Vital Remedies*, if we intend not to labour in vain. But how a Remedy that is *Vital* can be *Cold* *Dead*, and *Spiritleſs*, I ſhall leave them to prove, ſeeing *Life and Heat* in Man are ſo much akin, that where the firſt is, there's the laſt; and that where the laſt is wholly abſent the firſt is not preſent.

But here by *Vital Remedies*, I do not mean ſuch as will inflame, to wit, *Vinous* Ones though ſuch, if mild, when the diſeaſie cauſe is removed, are good for nouriſhment. But I by *Vital Medicines* do mean, ſuch as are friendly to the *Life*, and the *Stomach*, the Prime Seat thereof; ſuch as are benign, and in their heat not exceeding the Vital Heat of the Body. Such Heaters, I ſay, as ſhall certainly by their lively and abſterſive Properties, aſſiſt and reinforce Nature, to the expelling what hurts, and thereby undoubtedly cool.

Provided Death, and an extinction of the Candle of Life is not at hand: Yet then *(which is worthy of note)* ſuch ſhall keep the Tongue ſmooth, as alſo the Mouth unfur'd; ſhall give

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Ease when vulgar Remedies can't; And commonly preserve the *Senses* intire to the last; as much as then can be expected. For,

Contra vim mortis, non est Medicamen in hortis.

Yet am I not so much wedded to the *Chymical Science*, as to exclude all things from Physick which have not been *Spagyrically* handled: or to go to perswade the World that in the absence of *Pyrotechny*, no Remedies may be produced for some particular Maladies, whilst experience tells me the contrary. For doubtless the Art of Healing amongst the *Antients* was first founded on *a Proper application of Simples*, which they found good against many remote and less dangerous Diseases, whilst daily experience dictated.

Nor can I be perswaded otherwise than that they had Remedies; with which many violent Affects, and such that beset the Vitals in their chief Inns, were not unfortunately remov'd: could we be so happy as to know them in their naked simplicity, unmasked and singled from their hotch-potchly Adjuncts. Which we have reason to believe Posterity added, more from a desire of hiding the Art of Healing, to make the People believe 'tis most mysterious, and to beget admiration in them; than in the least to advance it, or that they might safelyer

Cure Diseases: Seeing the multiplying of Ingredients in a Medicine is so common at this day, that scarce a wholsome one which is simple and innocent can be invented by any *Sober Physician*, *Motherly Gentlewoman* or *expert Nurse* (which two last have been doubtless the finders out of a great many Remedies); but if it come into the hands of some *half-witted*, and *Ambitious Doctors*; presently their aims are to *Monopolize* the same, and render it far more intricate.

To which end therefore, one he adds to the already vertuous Simple (or Medicine made of two or three ingredients) this thing, another he adds a second, as they think analogous; a third perhaps two or three more ingredients: And thus they add more and more till the Vertues of the Simple are *Confounded*, whilst the Medicine is Compounded. Besides, think they, (who are in the interim ignorant that *Nature rejoyceth in Simplicity*) if we mix a multitude of Ingredients together, 'tis much if one don't cure but an other will; And that if a Medicine hath thirty or fourty several Ingredients in it, 'twill not be difficult to perswade the weak-sighted People that 'twill Cure half as many Diseases; at leastwise *knock down one as dead as a Herring*: For thirty to one is odds at the *foot-ball*; and that (Reader) thou knowest as well as I.

But

But truly herein they mistake, for we are not to go to *foot-Ball*, but to heal. Besides, let us suppose that that *Simple*, or perhaps two or three, which were originally the true Medicine, had any considerable Vertues: Yet they may well believe, and according to the Rules of Nature too, that the other adjuncts though they make the Medicine *mysterious*, do weaken and Eclipse its Vertues; and render it disgustful and oppressive to the *Stomach*, when otherwise it might alleviate *Nature*.

Hence is it that the *Sick* frequently complain against *vulgar Remedies* that are given for relief: Saith one, I no sooner see a *Gally-pot or Pill-box* but it presently inclines me to loathing and vomiting. Others there are who having been soundly paid off, will by no means hear of a Physician till they are right-down Sick, and almost at Deaths door; Yea will rather venture their lives under the hand of a *Nurse*, with some *Home spun simple Decoction*, than in the least adhere to such confused Prescripts: So that till he is much spent, and he find his strength daily to fail, no *Physician* or *Physick* (as they unproperly call poysonous Purges, Vomites, or Spiritless horch-potches) must pass over the threshold of the door. And when he is consulted, the Patient is apt to cry out, and that not causelessly, Good Doctor give me nothing to *Clog*, *Vomit*, or *Disturb me*. And why

is it? Perhaps Experience told him that last time he fell under the Doctors hands; he had welnigh as much trouble, and felt as much oppression from the Medicine he took, as from the Disease it self: Whilst *poor Nature* under two *Ægyptian Task-masters*, was even forc'd to make Brick without Straw, and had a double trouble, instead of ease, to cast forth the *Disease* and *Medicine*.

Thus many times by clogging lifeless Medicines, as also by poysonous and churlish Purges and Vomits, *Nature* is not only even jaded, and hag'd, but likewise for the future admonisht. And I my self was in my youthful years, so grieviously perplext with such, and harm'd in my Vitals; that several purgative Ingredients can't approach my Tongue or Pallate, without welnigh causing me to Vomit: For *Nature*, who formerly paid punishment for admitting them, will hardly be cheated again.

And though some there are, and those not a few, who (with me) know that the *most simple Remedies* are most vertuous and benign, provided the ingredients be not poysonous; And therupon will not in the least, for any sinister ends, walk contrary to their understandings: Yet others there are, who making *Gain Godliness, and their Bellies their God*, mind not so much their Patients good, as the esteem of the World,

World, which (as it alwayes did) loves things of leaſt worth, if they are ſplendid; And therefore oftentimes, out of policy, give them a tedious Receit to frighten them into a belief of the *All-skilfulneſs*. For perhaps ſuch *Doctors* imagine, that if they ſhall preſcribe a few things, the *Patient or By-ſtanders* will count them not knowing, and highly undervalue their Art: And think that if they ſhall order Common Things, and ſuch as may be had at home, that the *Women* will get away their *Skill:* And that if they ſhall preſcribe one Medicine twice, to one and the ſame Patient, without addition, 'twill manifeſt their Knowingneſs to be ſmall they ſuppoſe, or elſe diſcover their Art to the Apothecaries.

To keep all of them therefore in ignorance, and make them adore them the more, *Foreign* and *coſtly Ingredients*, with cruel and perverſly hard names ſhall be ordered, and that in no ſmall number: notwithſtanding that by this means the Medicine is made cruelly and perverſly clogging, and the Patients Vitals are injured whilſt they ſeek to be admir'd.

Some others there are, who being ignorant of *Nature*, and not well knowing the riſe and cauſe of Diſeaſes; when they meet in conſultation, becauſe the Diſeaſe ſhall not eſcape their clutches, ſometimes mix twenty or thirty (if not more) Ingredients together:

ther: Perhaps hoping that if one don't *frighten him*, a second may *scare him*, a third may *box his Ears*, a fourth may *cut his Nose*, a fifth *break his Pate*, or a sixth *knock him down dead as a door Nail*. But if none of these shall do the work, yet at leastwise hope that so great a number of Simples will so closely beset the Disease on all sides, that he shall never escape their fingers, when many times there is more harm than good done by them.

I remember a certain *Author* relates, how that on a time several Physicians being in *consultation*, after viewing their Patient, resolv'd to joyn their forces together, and invent a Medicine to cure him. Whereupon one of them orders several things, another as many more, and a third must have his Ingreedients in too; so they went round, and round again, being resolv'd that some of the Ingredients should do the Work. But one who was more ingenious and intelligent than the rest, observing the *nonsensicalness* of the Compound, and the multitude of *Simples*, mixt without Reason; tells them, They should put in one thing more, to wit, a *Hay-Cock*, and then 'twould be a Medicine fit for a *Horse*. Methinks he toucht the Mark, and spoke like one of understanding, for doubtless before 'twas as fit to *Kill* as *Cure*, but the *Hay-Cock* might have made it good for something.

But

But can we seriously suppose that such a Medicine, so diversly and irrationally mixt, and wherein are so many differing Ingredients, can ever prove a Pacifier of *Nature?* Or, may we not rather suppose, if any of them are *Alcaleous*, and others *Acid*, that Nature will be disturb'd by their cross-grain'd litigiousness and quarrelling? I am fit to think nothing less.

Well, but imagine that the Ingredients are as quiet as *Lambs*, and don't one fall foul on another; also that there are in such a *Mass-of-altogether*, four or five Ingredients, which are *Homogeneal* and Innocent, and would, if given by themselves, do good: Yet they being exceedingly shackled and overwhelm'd, if not wholly destroy'd by the other Additions, are thereby made so feeble and weak, that if the Medicine, by its *cloggingness*, proves not an Enemy to *Nature*, it seldom gives ease to the Patient.

Give Ease did I say! Alas how can it possibly? 'Twould be a thing most unreasonable to expect it: Seeing the Necessary and Vertuous Ingredients, are so *hood-winkt* by the Adjuncts, that they are unable to peep out of the mixture. Which doubtless gave one of our *Moderns* occasion, with a serious Character, to say, *There were very few Medicines in the whole*

whole Dispensatory, which contained not as much hurt as good in them.

But as for some of the more vertuous Simples, in their Integrity and Nakedness, they are in no wise to be denyed our Repositories, nor excluded from the Classis of Medicine; nor some few such Specifick Remedies, as are compos'd of two or three Ingredients, and which Experience hath prov'd innocent and good; though it manifestly appears (daily experience dictating) that Chymistry produceth Remedies more Universal, and of a far more swift, certain, and safe Operation, in Malevolent and Dangerous Diseases; to wit, if the Ingredients are primarily Innocent, or made so by the assistance of Art: In that it separateth the parts terrene, deadly, and malign, from those that are most benign, lively, and vertuous. Whereby the last with greater ease are admitted into the Privy-Chambers of Life, and enable it to expell the Disease.

To call which injurious, I suppose there is no man so blind, seeing even when the strength is intire and confirm'd, so small a quantity of what Food is received into the Body, is assimulated and turned into nourishment. Seeing that after the most nourishing and vital parts are suck'd out by the *Vena-lactea*, the Drossy and Earthy (which are far greater commonly than the nourishing) are rejected, and

and cast forth by the Guts: Seeing also a separation is needful in Health, much more requisite in Sickness. But then Nature being debilitated, and unable to do it, 'tis the Office of the Physician to do it for Her, else he merits not the name of her Helper: That the Stomach and other Digestions which do fail and decline, may be aided with innocent Healers, and not be loaded and jaded with spiritless Medicines, insignificant, earthy, and raw.

Opiates blam'd.

TO omit *Opium* likewise, whilst it too often hurts and sometimes gives People their bane, is a thing I deem most inconvenient. For I aim not in reflecting on Damages in *Medicine*, to do my Work sluggishly by halfs; nor partially to condemn some Physical Ingredients for their malignity, and let others as Venomous got Scot-free.

Would it not make one admire to see how many are murdered, yea plainly murdered, by the stupifying venom of *Opium*, and no warning taken thereat? But as if it were nothing to sport with mens Lives, those who have been the unfortunate Actors of such lamentable Tragedies, having prescribed such, and thereby killed their Patients *secundum Artem*, have

have nevertheless adventured ('tis cruel Ignorance!) to give the same again with no unlike deplorable event. Yea, with many, not only confidently ignorant ones, but also the more Learned and Acute-witted, what is more commonly ordered for procuring gentle Rest, when the violence of the Disease hinders sleeping, than the mischievous, and not half-guilded *Laudanum* of the Shops? When the gentle Rest which it produceth, is not seldom a sleeping to Death, and that it so exceedingly stupifies many that take it, and so immeasurably preys upon their Vitals: That if after long sleeping they being forceably awakened, do mutter out a few words to their Friends, they serve for no more than a last fare-well, or to hint that Death is approaching. But some it so severely intangles in its *Narcotick* Chains, and so benums and freezes their Vitals, that their pretended gentle Rest, to the shame of Medicine, is a horrid irrecoverable Sleep.

And what then can any harm be in that? Seeing the Dead are generally very courteous, and are usually so little addicted to revenge, that they never come back to complain, or in the least to tell stories against the Doctor? It is to be wished they could, that then if Physicians Consciences smite them not, nor excite them to studiousness in Physick; yet being admonish'd for the future, they may learn to make

make uſe of more innocent Remedies and not hazard the life of the Sick: May be thereby taught ſo much honeſty for the future, as not to exclaim againſt men ſtudious and learned, and becauſe they recede from perverſe Remedies and Methods, brand them with the name of *Empericks*, whilſt themſelves who know not what Remedies they give, are much more worthy thereof.

But ſuppoſe that an Opiative Medicine is given that has not ſo bad and malevolent tricks, but is by far better corrected than the *Laudanum*, for all its ſpecious and ſpicy additions; which with *Sp. Vini*, are no more able to tame the Opium, than a Mouſe is to tame a Lyon, though the Medicine is made myſterious by it. I ſay, ſuppoſe one better corrected than the *Laudanum* is given, yet the event is not alwayes as it ſhould be. For *Matthews's Pill*, which in many Apothecarys ſhops in the Country is call'd *Magiſterium Anodynum*, and in which the *Opium* is ſix times better corrected than in the *Laudanum*, is not only at a chance ſo great an enemy to the life as to deſtroy it: But alſo frequently a great cauſer of Thirſt, Coſtiveneſs, and head-Ach the morning following, and ſometimes watchfulneſs a night or two after.

You may perhaps ſay this is through the Pills ill compoſure, the *Corrector* not being good,

good, or through the *Opiums* ill commixture with it; caus'd from Lazyness and carelessness in him that made it: But not from any Vice in the Pill, as a Pill. In behalf of its innocency I can say little: only I can assure you that notwithstanding I can make it as well as another, yet I use it not, because it is hazardous. For, whatever others think, 'tis not an ordinary thing to sport with mens lives, nor is it in my Opinion lawful to give that Medicine to another which I would not willingly take. Besides the miscarriage of a Father, Mother, or Son, upon taking an untoward Remedy, may do so much injury in a family as to give them cause of blaming, if not of cursing the Physician and Apothecary too. And the killing of a Man, though it be *secundum Artem*, with a Medicine known to be dangerous, is a crime not easily expiated. Others perhaps may think well on't, and being adventurous, not dread it in the least: And so they may for all me; though I wish them success and prosperity in their affairs, even as much as their hearts can desire.

And as to *Laziness*, and *Incuriousness* in the Preparer of it, on which you would lay the blame, when the Pill does harm and destroys the life of the Patient: I confess they are detrimental in Physick, and do make the Pill much more hazardous. Notwithstanding which, some of those Physicians who pretend to make their own

Medicines, as well as Apothecaries, eſpecially ſuch as live in the Country, are and have been accuſtom'd to buy ſuch like Remedies of *Mercenary Chymiſts* and *Operators*. Of the ill-making and compounding of which they being ignorant, and hoping they are truly and well-prepar'd, do ſometimes, and that not ſeldome give them to the ſick with events not anſwering their deſires.

For ſuch incurious Operators, if they make not their Remedies of periſhed *Drugs*, yet they beſtow not the pains required to make them well, or at leaſtwiſe Adulterate and Sophiſticate them at laſt that they may get a tolerable ſubſiſtance: And why is it? Becauſe 'tis the humour of moſt Apothecaries, eſpecially of thoſe who are ignorant of Chymiſtry, without any regard had to due and honeſt preparation, to buy where moſt may be had for money; and (which is a wonderful cheapneſs) o purchaſe ſome remedies ſo cheap, that the ſame money, without being payd for Labour, will but defray charges of ingredients, Glaſſes, Fire, and houſe-Rent, if the medicine were duely and honeſtly made. Which humour of theirs in ſeeking after cheap, (not good) remedies is doubtleſs detrimental to the Sick, and one cauſe why they ſometimes go uncured: whilſt to pleaſe them their Operators ſcarce regard what

they do, being loath to be depriv'd of their Customs.

I perhaps by this discourse may anger some of the Apothecaries whose Consciences on sight hereof will fly in their Faces; As also some Physicians who pretending to make their own Medicines; do buy their Chymical preparations of others. But if I do, truly they must pardon me: For where the lives of men are concern'd 'tis bad soothing; My desire is that they would be candid & not seek more after wealth & ease than the good of the sick. I that lost a *Father* and had my own Vitals clipt in their prime, through ill-contriv'd and pernicious medicines, may well be allowed to speak. At leastwise whether they will allow me or not, I will take the liberty to do it.

Yet would I not have you think that all Apothecaries are thus incurious. No: No: for I am perswaded that there are not a few in London, and some few here and there in the Country that are persons very ingenious, and candid, and such as make their own Chymical preparations. Only I could wish that those candid ones were the quarter part of the Apothecaries in the Nation: For then though it would be bad enough, it would be better by far than 'tis now. But to return to *Magisterium Anodynum* otherwise call'd *Mathews his Pill*, and to let you see 'tis not the safest of Medicines, but

but sometimes destructive, take this example. A certain person a man of good credit falling violently ill of a Fever had *Mathews his Pill* given him by a Physician that made it, or at leastwise pretends to make his own Medicines. But whether 'twas to make him sleep or cure him of his Fever I know not; however the sick taking it, it so perniciously freez'd and stupify'd his Vitals, that although after some hours were past, being awakt he could open his eyes a little; Yet returning to sleep, all their Art could not awake him, so he soundly slept till he died.

Several more instances I could give you of such who with Opiates slept to Death: But I know not certainly whether they took the *Laudanum*, or *Magisterium Anodynum*: Only an *Esquire and his Wife* in the Country not many years since taking *Magisterium Anodynum* as the Physician ordered, and they perswading him to do so too, to prove the safety of his Medicine: the Physician died that night after taking it, and his Patients died in few dayes after him, their disease having been much exasperated.

An other person not being currently well, was thereby depriv'd of sleep, whereupon she consulting a Physician, and a *Learned one too*, he prescrib'd her an Opiative medicine to cause sleep, as also a Cordial with it. She took it

and sleeping soundly all night was awak'd by her husband in the morning; when asking for a little drink, she suddainly fell asleep, and slept so long till she died; whilst they did their utmost endeavour to awake her.

A certain widow being somewhat ill fell under a course of Physick, (her *Doctor* being he that ordered a sleeping dose for the last) And first of all she was *Purg'd and Vomited*, which being done her *Stomach* was so hurt she could not sleep at night. Hereupon a *Dormitive* medicine was given her, which she taking overnight, next morning (whereas she us'd to be up at seven a Clock) she not being Stirring at nine, one of her chief servants enquired for his Mistris, and askt why she was not come down: says the mayd presently, the Doctor gave my Mistris something to make her sleep, which said: The man fearing lest as some others had done she should *sleep to death*, took the boldness to go up and call her. When he came and found her fast asleep and in a cold sweat he awak'd her; and she desiring it, reacht her something to drink: But the Cup was no sooner taken away, than she was a sleep again, and gave the man a second trouble of awaking her: However that would not do, for to sleeping she return'd, whereupon he call'd up more company; and they not prevailing they sent for the *Doctor* to see if he could do any good:

But

But he with all his *Art Force and Violence*, could not make her open her eyes, for the *Poyſonous Opium* prevail'd. At length when fair means would not do, the *Doctor* ordered red-hot coals to be laid to her back; and when he had ſoundly burnt her, ſhe not awaking ſlept to *Death Secundum Artem*, and left ſeveral Fatherleſs and Motherleſs Children.

I think I need mention no more, for theſe will ſuffice ſeeing ſuch pranks are too often acted every where. But I wonder what ſuch *Doctors* think of themſelves, whilſt they thus through careleſneſs fatten *Burying places*, and increaſe the numbers of the *Fatherleſs* and *Motherleſs*? Do they think God is juſt, and will ever call them to an account? Doubtleſs though the Outward Law can't reach them whilſt they murther by authority, and ſend people *Methodically* to *Orcus*: God will one day let them know what a good Conſcience means, and that there were and are Medicines not *Poyſonous* to be found, if they had been diligent. However we *Phyſicians* have one great benefit above many other Profeſſions, and 'tis that which keeps the *Poyſoning trade on*: For if ſome others commit errors they remain in ſight to poſterity, but the Earth forthwith covers Our faults; By which means they being forgotten, we may without interruption next year Kill another *Secundum Artem*.

But does not *Opium* many times profit the sick in provoking rest, and causing them to sleep which otherwise they would not after watchful nights & days? I cannot say it really profiteth, as 'tis commonly corrected, but that it brings sleep and sometimes *Death* is apparent: nor does it seldome appear that the sleep which it causeth is not nourishing, as almost every intelligent woman that has been conversant with sick people, or has taken it her self can tell you. For it procures not sleep in that it takes away the cause of Watchfulness from the *Midriffs* and *Stomach*, but only through *Stupifying* the *Vitals*: For after the taking of an *Opiative* Medicine to wit *Laudanum* if the occasional cause of *Not-sleeping* remains; the night or two following the Party who took it is commonly more restless than before.

And if *Mathews's Pill* does at any time effect a cure I can hardly ascribe it to the *Opium* or *Hellebore* but to the *Correcting Sapo*: For that being *Alcalcous* and an enemy to *Acidity* by its abstersive property (whilst so much of the *Opium* in it does more harm than good) sometimes effects a cure and removes the Occasional Cause; which being taken away sleep comes naturally, and of its own accord; therefore we should chiefly aim at that. What I speak is not conjectural, but can assure you I am fully confirm'd that if half the *Opium* in the Pill and

half

half the *Hellebore* were left out, and a larger quantity of the *Liquorish* put in, 'twould be a far more innocent, less disturbing, and far more vertuous Medicine: for whereas according to *Mathews his way* the *Opium* was *one* to *four*, yet now being but *one* to *eight* it can't have that stupifying force, nor so exceedingly display its *Narcotick Venome*.

But be sure whatever you do let the *Sapo* be well, truly, and duely made, and then mix the *Opium* thorowly with it, beating them two together for a good while in a *Mortar* till they are fully incorporated: which being done, at last put in the other ingredients after you have mingled them likewise; and by this means 'twill be made the more safe. Though after all if you would be ruled by me you should be *very cautious* in using it.

Preventive Physick a cheat, and a trick to get Money by.

Amongst other *Injuries* and *Abuses* I can't pass by that mischievous one of giving purges to the *healthy* at *spring* and *fall* under pretence of keeping a *future integrity*. Having not only under that speciousness been reduced to weakness my self, but had likewise the unhappiness whilst a youth to lose my *Most dear Father*. Who being about the fourtieth year of his age,

and pretty healthy, in the spring-time some occasions calling him into that City wherein we liv'd, accidentally (as I think 'twas) meets with a *Galenist*, and one *Medæ Doct:* This *Doctor* having for several years been his Physician used not much *Rhetorick* to perswade him; but taking his fee, *Prescribes*, and sending the *Bill* away to the *Apothecary* gives order for a Preventive Purge to be taken next morning. My Father complyed with his order and took it, but *Nature* not being able to expel and conquer the *Venome*, it, notwithstanding all their endeavour, derided all their succours, and so debilitated Nature, that things past through his body unaltered as it were, unless by the *Poyson* of the *Purge*: and the fourth day after taking it, it giving him thirty or fourty stools (if not more) *Kill'd* him about six the next morning. Thus my Father through *Ignorance and Deceit* was murther'd under the notion of *Prevention*, and of anticipating future Diseases: whilst the *Doctor and Apothecary* striv'd each to find excuses and discharge themselves of the Blame.

But had the *Purge* been safe as it was not; they would do well to give a reason why such a Dose must be given, to Oppose a Disease not in being, and is but supposed to come: Seeing they are wholly ignorant whether or no 'twill, (if it do come take up its *Inn* next in the *Head*, *Heart*, *Stomach*, *Guts*, *Spleen*, *Liver* or *Joynts*, *&c.*

&c. Seeing that alſo they know not which of the *four Humours* (pardon the Phraſe for I ſpeak to the *Humouriſts*) will next abound, and therefore muſt needs be ignorant which of them to Select and Purge forth: Seeing alſo that the taking of Phyſick can bring no man to a more happy ſtate of body than *health*, & therefore he that enjoys it wants none of their *Preventives.*

Yet will I not ſay that *Phyſick* (as the people call it) at *Spring* and *Fall* is unworthy of that appellation; it being moſt true that it is efficacious, and hath a Diverſe Operation at Once: yea and ſo effectual a one too that I will not not be ſo audacious as to rob it wholly of its name, ſeeing it in ſome ſort deſerves it. For if it takes away *ſuperfluous humours* from the Patients body as they tell you; I am ſure it adds *neceſſary ones* to ſome of the *Doctors Purſes*: and whilſt it cures that of a *Plethora*, cures this of a *Conſumption*; which muſt inevitably follow were there not a ſupply and a proper Preventive at hand. But 'tis no matter think ſome, and their Actions declare it: *If we meet not with a Diſeaſe we will make one*; for 'tis a ſad thing to be without work: *Oh miſery of miſeries!* What a horrible thing is this, that Medicine mercifully created by the *Father of Lights* for the relief of diſtreſſed mankind, ſhould thus be perverted & abuſ'd? *Honeſt Helmont* that thou

wroteſt

wroteſt not ſo ſatyrically in vain, nor yet without ſufficient cauſe, we may with facility ſee.

It may perhaps be objected that ſome Perſons if they take not a Purge at *Spring and Fall*, are ſubject ſometimes to Sickneſs in the Summer or Winter ſucceeding. This word *Sometimes* is well put in; for doubtleſs 'tis not alwayes; Neither are they alwayes well in the ſucceeding Winter or Summer who take them; Which I with many others can teſtify from woful Experience. But many times on the other hand they who don't take them, are more healthy & leſs ſubject to lapſe: Whilſt they only crave the aſſiſtance of a Cup of *Wormwood-beer*, or ſome ſuch innocent *hauſtus* in the ſpring-time.

But granting what they ſay, to wit, that it is needful for ſome, and ſo requiſite at the fore-named Seaſons; that the omiſſion thereof has made them infirm, and not ſeldome leſs healthy by far: Yet they ought to conſider that *Cuſtome* is the cauſe thereof, and that as *Cuſtomary* doth the body require it, no otherwiſe than it doth the uſe of *Tobacco* when many Years converſe therewith had made it familiar. And if too frequent ſmoking hath made *Tobacco* ſo neceſſary that ſome perſons can better be without their *food* than without it, muſt that forthwith prove it convenient for all perſons to take it? Experience tells us the contrary whilſt not a few are hurt by the uſe of it, and wiſh they never had known it. And

And therefore I shall say no more to such, whose converse with Preventive Purges has made that custom useful, and too sudden a declining it dangerous, than to advise them to take heed of whom they Make use, and be sure that the *Solutive* be safe. Lest after they have consulted too confident and careless *Physicians*, they dearly pay the punishment of their folly. I say, let them be sure that the *Purge*, if they must have one, be safe, and such that shall not hurt them, nor in the least impair the Faculties and Ferments of the Body. They who give other, deserve sharp reproof, and whether learned or unlearned, want no ignorance in *Physick*.

Yet would I not have you think there are no *Preventives*, or means to preserve Health for the future, for I can assure you to the contrary; onely they are neither *Purgatives* nor *Vomitives*. For in my opinion, the best Preventives, are *sober* and *moderate* Eating and Drinking; keeping a good order for *Sleeping*, *Exercises*, &c. and avoiding too much Sedentariness; shunning all *Drunkenness* and *Debauchery*, and taking care upon sudden or great *Heats* not to catch cold: As also not to be too *studious* or *thoughtful*, (both which, or either of them weakens the Body more than Labour) but sometimes to slacken the Cords of Intense Study. 'Tis an excellent way also to prevent Diseases, and more profitable than the best *Preventive*,

tive Purge or Vomit in England, Never to Eat or Drink any thing that disagrees with you, or is disgustful and loathsom to your Stomach: Not forgetting at any time when your *Spirits* are flag'd and fail, to refresh and enliven them with a moderate cup of Ale, Sack, or other generous Liquor that agrees with your *Stomach* and *Purse*. In doing these, I dare assure thee, *Reader*, thou wilt do well, through *God's blessing*, and mayst laugh at all their *Preventives*. But now to give you a second Narrative.

Some years after the untimely death of my *Father*, it being thought meet in *Autumn*, for all I was pretty well, to purge my Body; that is to say, to take a *Poysonous dirty Besom* to sweep a clean House, and diminish my *Venal Blood*, a *Purge* was ordered, and I took it, but was thereby purged into an *Ague*, that continued a good while after; whereas had I been let alone, I might undoubtedly have been healthy that *Winter*.

Not much disagreeing with the History of my Father's Death, is an account which *Helmont* gives concerning a noted *Brabanter*. *Of late*, saith he, *a judicious Man of the Privy-Council of* Brabant, *that he might preserve his Health, had taken an usual Pill of washed* Aloes, *(to wit, gilded) and whilst he found not the effect thereof, declares it to a Physician passing by: Who blames the sluggishness of the* Aloes, *and*

so

so turns Picron or bitter, *into* Pigrum flow. *I will prescribe*, saith he, *corrected Pills of greater vertue; the which being taken, after a whole weeks vainly endeavouring to restrain the Purges unbridled effect, he miserably perished, thus that he might free himself from a future Disease, he perished by the deceit of the Physician, and left eleven Children.*

From whence (saith Helmont) *'tis chiefly manifest, that it is free for a loosening Medicine to tyrannize on him that is in good health, as well as on a sick Person: to wit, it is lawful, under the name of a Physician, and deceit of a purging Medicine, to prey upon the Life of* Princes *without punishment, because the Earth covers the cruel ignorance of Physicians.*

Also a Merchants Daughter of my Acquaintance told me seriously, That having some defect in her Speech, to wit, *a Lisping*, and thereby pronouncing some words not very plainly, though otherwise she was in very good *health*; was partly promis'd a removal of that Defect by a Physician. Who accordingly prescribes a Medicine or two for her whilst an *Angel* mediated. They being sent from the *Apothecaries*; the young Gentlewoman according to order took them, and was at four dayes end sick in good earnest, (*this is worse than what Tinkers do, to make a Hole in a whole Vessel*) and therefore had the Doctor's aid to repair the breach he had made in her Health.

which

which he, by ſtrengthning Remedies, did in four or five dayes more. But the defect in *pronunciation*, her *Liſping* remains ſtill, after that the Doctor had got ſome *Angels* for making her Sick: Whereas had he ſent for a *Chyrurgion* to cut off a piece of her Tongue, he had had ſome ſeeming pretence; yet that had been as equally blockiſh and dangerous. Seeing the cauſe of *Liſping* is the Tongues being too large for the Mouth, thereby hindring a clear pronunciation, whilſt it cannot move readily, and is ſubject to cloſe with the Teeth when it ſhould not.

Surely the *Phyſician* (if I may call him one) was either ſufficiently ill-read in *Anatomy*, or elſe little honeſt, either of which agree badly with Phyſick; for if he had not been one of them, he would never have preſcribed Medicines to cure what cannot be cured. The over-bigneſs of the *Tongue* being cauſed at *Nature*'s pleaſure, no otherwiſe than a *large Hand*, *Arm*, *Leg*, *Foot*, *Noſe*, *Mouth*, or *Head*; and therefore 'tis every way as rational to expect to leſſen any of them by taking of Medicines inward, as to hope to make the *Tongue* leſs; to attempt which nevertheleſs would be Sottiſh. Alſo why may we not expect, after the ſame rate of Curing, that a Perſon having ſix Fingers on a Hand, ſhould have one of them taken away by a Medicinal Potion, ſeeing that alſo is from an Error in *Formation*. But of this enough, which though not proper in this place, I thought meet to hint; That if ſuch *Phyſicians* will not learn to be wiſe and honeſt, yet that the People may learn to ſhun them. I ſhall onely add one Inſtance more to ſhew the perniciouſneſs of *Preventive Doſes*, and then draw towards a concluſion.

A certain Tradeſman, ſome years ſince, being deſirous to take ſome Preventive *Phyſick*, conſults a *Phyſician*; who thereupon preſcribes him a *Purge* (to wit) in *Pills*, which were accordingly ſent home to his houſe: But he, by reaſon he had urgent Affairs, neglected the taking of them for two dayes. The Doctor coming by, and

and seeing him in his Shop, demanded whether or no he had taken them, the man replyed No, but said, he would, and by the Doctor's permission did so: But the *Poyson* being strong, too strong for *Nature*, he was dead in two hours space.

These Examples I bring, for an admonishment and caution to such who may at any time be tempted to take *Preventive Physick*, when they are already healthy, and Nature in a good plight, through the Stomach and other Digestions performing their Office. It not being seldom that such a *Prevention* doth weaken the strength and Vitals, as well as the Purse; at least-wise it doth them no good, all things being considered. And some Physicians there are who are worthy of blame, in that notwithstanding their own Consciences, as well as the Scripture, tell them, *The whole have no need of the Physician*, and therefore want no Physick: Yet will, in hopes of an *Angel*, be perswading the Healthy to take their Preventive Doses, when some of them themselves would not take them were they hired to do it, but a cup of good Ale or Sack shall supply its place.

Also 'tis worthy of note, that if at any time a Person is Sick, and by the Physicians order a Medicine brought; if the sick Party request him to prove the innocency of it, by taking the like quantity he orders; it is five to one if to avoid taking it, he answers not, *That the whole have no need of the Physician*, or something to the same effect, and so evade it. Which thing considered, 'tis admirable the World is so stupid to be thus *bull'd* out of their *Moneys*, *Healths*, and sometimes their *Lives*, under a pretence of *Prevention*. It being a thing as altogether needless to converse with Medicines when we are well, as 'tis needful to use them when we are sick; lest, be the Medicines never so good, by too familiarly taking and making them daily Food, as it were, they prove not Medicinal when occasion requires. Yea, so much harm hath this preventive Purging, and other abuses formerly done, as to make it a Proverb, *Qui Medicè vivit, miserè*

miserè vivit, (i. e.) *He that lives Physically, lives miserably:* And to make Physick the by-word of the Vulgar.

It may be Objected, That many take such Purges at *Spring* and *Autumn*, and are not at all hurt thereby; and 'tis doubtless true. Yet let me tell them, that not hurting such, and not impairing their Strengths, is not sufficient to counter-ballance those injuries many others receive, if not by being kill'd, yet by debilitating and weakning their Vitals. Besides, I am sure if they are not weakned, yet all things considered it profits not; notwithstanding much *corrupt* Liquor is cast forth; which some call *bad Humours*, and truly so they are when in the *Close-stool*, for 'tis *Venal Blood* slain by the venom of the *Laxative*, and rendred unfit for nourishment. Though before the Purge was admitted into the Body, 'twas well enough. That it is slain *Venal Blood*, the putrid smell of a dead Carkase possessing those *Humours* (as *Helmont* hinteth) doth amply prove: As also if the Purge was violent, the scarce appearance of those Veins which the day before were full, and the weakness of the Vitals, whose strength is the Blood.

What miseries (alas) thus attend us *Mortals!* As if it were not enough to do to wrestle with Diseases, that do daily get strength, and grow more malign and stubborn: But we must be prey'd upon by *venomous Remedies*, and *unfaithful Helpers!* As if it were requisite to preserve Health, and a future integrity, by diminishing the strength, and poysoning the good Juyces of the Body! Surely let him believe it that can, for I cannot: having been taught better, though at a dear rate, by the loss of my *Fathers Life*, and by weakning *my* Vitals heretofore by such mischievous tricks.

FINIS.